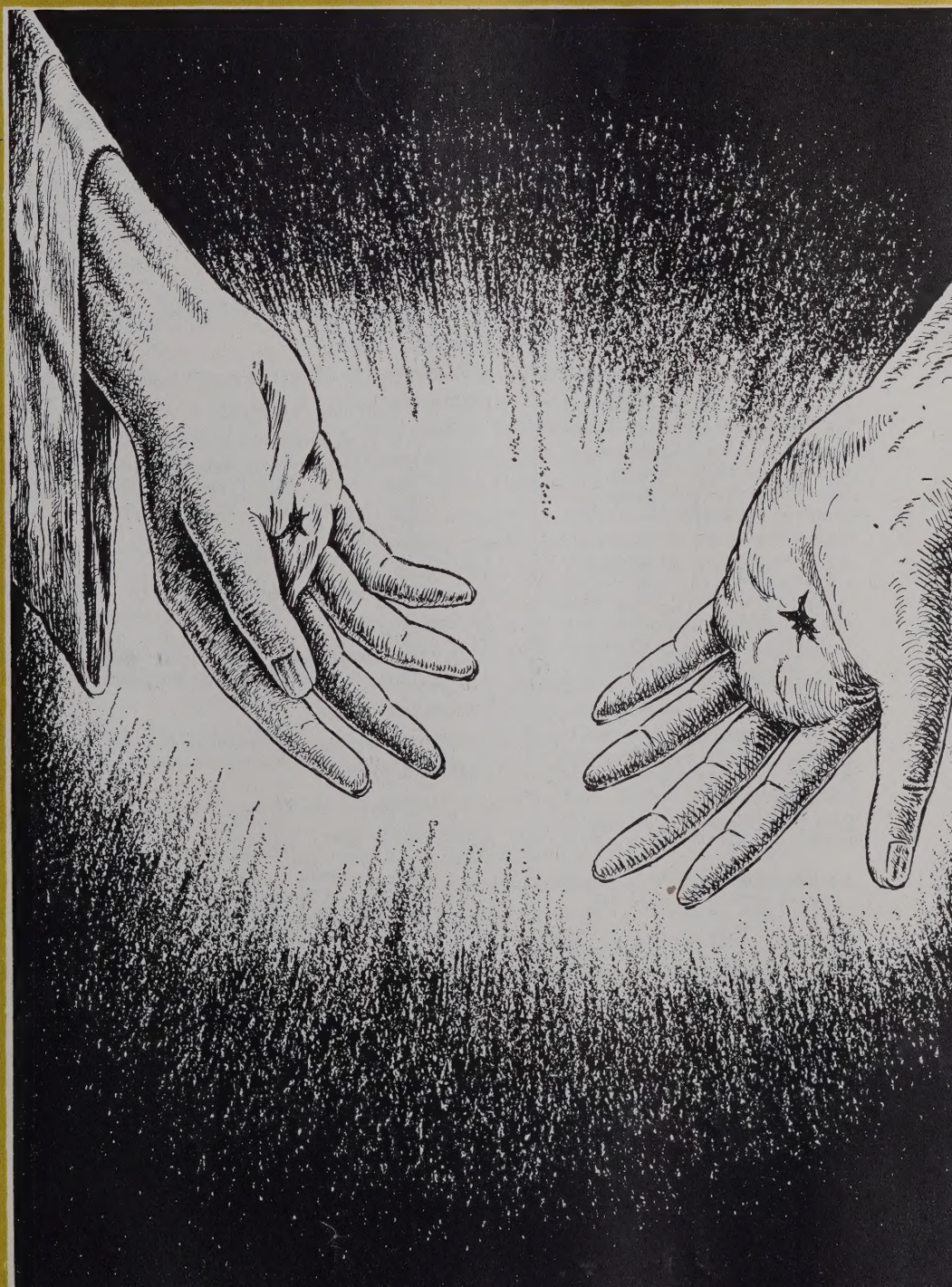


The Pastor

DEDICATED TO THE MINISTERS' WORKSHOP

MARCH ♦ NINETEEN AND FIFTY ONE



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: *Then he said to Thomas, . . .
"see my hands. . . .; do not be faithless,
but believing."* This drawing, suggestive for
Easter, the celebration of our resurrected
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For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

EASTER is a glorious season because it brings us face to face with the heart of the Christian faith. This is the faith of those who first saw in the Incarnation and the Cross the grand drama of life. Here is the story of the divine Love reaching down into the human scene, giving men the ultimate clue to this drama which is the gift of eternal life.

When we look at man and the world he lives in, we see that neither is ideal. Man, created with real freedom of choice, is a bundle of possibilities. His world is not perfect. The Christian life cannot be fully understood in terms of a goal to be striven for by man alone. It is rather to be understood in terms of a world in which man is required constantly to choose, and in which he is capable of choosing the good by the grace of God. Man lives on the brink of decision, always in danger of plunging to eternal death, but always near to eternal life. Thus, the Christian hope that man is born to be saved is justified by the promise of God. *And this is what he has promised us, eternal life.*

This divine promise consists essentially of a relationship between man and God. Concepts of immortality as the person's influence on society, continuity with one's offspring, personal or impersonal absorption into the monistic All, even physical survival after death—these concepts do not fulfil the Christian promise of an eternal relationship with the Father. *And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.*

The immortality of the soul is something real and present. It is as near to us today as at the time of death. We do not have to wait until the parting of the curtain between this life and the next; for eternal life awaits only our dying to the old man, our regeneration, our being remade into the new man, our resurrection in the life of Christ. "Our real and great hope is not that one day we shall die to the world, but that this day we live to others and to God," declares P. T. Forsyth. Neither can we cheat judgment. "We are judged in this life as well as in the next," he continues. The Christian promise is a new birth in which the quality of a man's life is

changed. This is the ground of the Christian ethic, and the antithesis of any legalism.

Eternal life, then, is not only promise, a relationship, a present reality, and a new birth; it is also power. For its power is great enough to redeem weak man from his guilt. Many men have seen its power: St. Augustine in a garden, St. Francis on a village street, Martin Luther climbing Pilate's stairs, John Wesley in a meetinghouse. These were men of faith, men who believed—not with their minds only, or their hearts, but with their whole selves. The question for me is "Do I believe?"

Above all else, eternal life is God's great gift. It is by this gift that we see the meaning of the Sermon on the Mount and are enabled to live it. It is by this gift that we are able to see the Law fulfilled in Christ. When men begin to receive this gift, they can conquer the things of the present world that bring death to men's souls—war, racial hatreds, lies and deceit, social injustices.

What shall we tell our people to *do* about eternal life? We shall show them the contradiction between the Christian life and the secular order we have inherited. We shall warn them not to identify the Christian way with any utopian scheme for material well-being. We shall teach them to pray and to cultivate the Christian virtues. We shall quit being busybodies and concentrate on making a witness to the power of the gospel—through the preaching of the Word and not the latest notions on psychology, through making ourselves known to our parishioners in understanding and not comforting them with the superficial benefits of churchmanship.

We have the word of the Scriptures and the lives of the saints to give us the hope of the Christian faith. *And this is the testimony, that God gave us eternal life, and this life is in his Son.*

Yes, the gift of life eternal is in his Son, our Mediator. We speak too much about life in heaven or hell, and not enough about life in Christ or without him. "The more we live in our true and active immortality the more greatly we live—most of all as we live in Christ, whose whole person went into one eternal and redeeming act."¹ The greatest gift of all is God's gift of eternal life to man. Let us tell again the resurrection story.—*N.S.C.*

¹ P. T. Forsyth, in *This Life and the Next* (Pilgrim Press, 1948), p. 62.

Can the Church Command America

"THE vested interests of our age, which, from all kinds of motives, desire to maintain traditional values or to get new values set up in their place, have constructed a wonderful machine . . ." of press, radio, and movies. "It is the function of this machine to project selected pictures of life in the hope that what is seen will be imitated. All of us in the West who are within the long reach of technology are sitting in the audience. We are told the time to laugh and the time to cry, and signs are not wanting that the audience grows ever more responsive to its cues." *

These words of Richard M. Weaver point up a dilemma from which the church cannot escape. The church is geared to face-to-face relationships. Each one win one. Go out two-by-two in the name of the Master. Religious decisions are individual affairs; a man stands naked before his God. Seldom do more than a few hundred gather to worship under the leadership of one man. The heart of the church is found in the circles of the woman's society, the Sunday-school teacher and his class, the youth group, the pastor in the sickroom, and the relatively small groups "going to church." Yet in the modern world thought patterns are mass created.

Technology has now made possible media of mass communication which can evoke an automatic response from millions of people. Women, for instance, were not taught to smoke by individual missionary efforts; a thought pattern was created and impressed upon women-in-the-mass. Since machines tend always to become more and more automatic, the machines of communication come to spawn an automatic response.

He who would command these machines hires a press agent or a public relations officer. Such men are skilled in preparing propaganda in which the

The church has many "angles" of public appeal; the sad fact is that they are not being used to good advantage. In the modern world the church must either compete with other institutions for people's attention or be left out, declares the pastor of Edgewater Methodist Church, Minneapolis, Minn.

utility of the machine is extended to the utmost. Whatever they have to promote, they know how to couch it in terms to which the public is trained to respond. They make the right appeals, develop the angles, exploit the sensations. They can wring the last drop of publicity from an actor's fifth marriage, or a hero's return. In this day of skilled competition for the public and its thought patterns, great universities feel compelled to bring themselves into the public eye, and so prosaic a bureaucracy as the Department of the Treasury has become one of the greatest purchasers of radio talent.

The impact of all this on the church has not been fully realized. It means, of course, that the church must compete or be left out. But it means more than that. It means that the church is faced with millions of people trained to automatic responses. Will the church pick its role and begin to evoke its own responses? Or will it allow its role to be chosen for it by the impersonal processes of the mighty machines?

Consider some of the stock stories through which the public has been trained to respond to the church. Several somewhat stuffy dignitaries lay a cornerstone. A hot-shot evangelist steps off the train, trailing quotes about sin, communism, and the end of the age. A church convention, buried on the inside pages, reports a million-dollar increase, or deficit. If it debates divorce or dancing at the denominational college, it makes the front page of the second section. A splinter group attacks the National Council of Churches for leftish and modernist tendencies. A pastor runs away with his organist. So it goes.

For the most part, the older, es-

tablished churches have left the exploiting of these stock stories for what they are worth to the newer (and hungrier) groups. In that fact lies one explanation of their general type and quality. It also explains why millions of Americans are trained to think of the church in terms of the cowboy evangelist, the fanatic fundamentalist, and the "successful" local pastor who is "packing 'em in." A minister senses, in every worldly stranger he meets, certain expectations, which immediately show him what automatic responses have been built up toward the church by the influences of publicity.

The church has not, at this moment, appreciated that fact that its evangelistic success hinges more than it imagines upon what the general mass of men consider it to be. If the unchurched have been trained to expect it to be what the clichés of publicity usually portray it to be, then when we go out evangelistically we are trying to reach men for that *they think* we are, not necessarily for what we actually are. Many, many times the evangelist in visitation work is thinking of one sort of church, while the one being sought thinks of another.

Often the religious message is puzzling to the prospective Christian, by reason of being obscured by his automatic responses. The flaw in visitation evangelism is that laymen tend to get decisions for the church, and Christ, *in terms already established in the prospect's mind*. Since the prospect is usually a secularist, he superimposes his decision upon that philosophy. Then the church begins the painful process of reshaping the content of his Christian experience. In the nature of things a certain amount

*From *Ideas Have Consequences*, by Richard M. Weaver (University of Chicago Press, 1948), p. 93.

Thought Patterns?

By WILLIAM G. LAW

of reshaping is always necessary, but since we have been letting the creating of the thought patterns of America go largely by default we start disastrously far back with most of our converts.

Surveys have shown that Protestant news gains more space in the press and more time on the air in most localities than does Catholic news. But there is no Protestant strategy in its use. Such a strategy would involve two things: (1) deciding, with the help of professional public relations men the churches retain, on the patterns of thought about the church we wish the public to accept, and (2) training ourselves, from the top to the grass roots, to promote them.

Professionals must be used in this process, and the churches have already begun to use them. The men with the Protestant Radio Commission, the Protestant Film Commission, Methodist Information, and certain large churches are notable examples.

It remains for these men, working in the peculiar process of give and take in which Protestant policy is born, to influence decisively the presentation of our church to the public. They are already beginning to clear with each other, and the merger of the interchurch agencies recently established can speed the process. We know at present the patterns we wish our people to accept, as witness the promotional material flooding the local church. We will know, by and by, how to present ourselves to the world.

It is necessary to stress the entrance of professionals into the field because their influence can direct us in the critical areas where "news angles" are born. A case clearly illustrative is the treatment given pronouncements on world conditions by the World Council of Churches and denominations. Generally these releases are treated by the press in a controversial way. That is the angle de-

veloped, and the results are not all that can be desired. As our professionals grow in number, and are backed up by more adequate budgets, it will be possible for them to develop the pattern of the church championing the hopes of the man on the street for peace and justice. (It's a natural!)

Another "angle" that can bear more weight than we have been strong enough to put on it is the role of faith in creating peace of mind. It can put the church to the forefront of the public mind as quickly as it puts books on the best seller list. Constant reiteration of that theme in professionally prepared releases could have the man on the street looking wistfully toward the church.

Any survey of Protestant church life brings out the great role fellowship plays in it. Church people make friendships. They stand by each other. This is in direct contradiction to the prevalent notion that churches are cold places where no one ever greets a newcomer. This gap between the facts and the pattern in the public mind is due to a failure in public relations, and that failure can be repaired. The church bringing a sense of community to the lonely city dweller is a natural too.

The participation of lay people in church life, our vigorous youth movements, the heroic missionary, the figure of the minister, and the impact of timely preaching are all "angles" that can be molded into patterns of expectation in the public mind. But such promotion does not just happen. It will take trained professionals to bring it about.

This is the first half of our problem. The second half involves those of us who are at the grassroots. The agencies of a church tend to promote their causes through the local pastor. He is, variously, the key man, the bottleneck, and the ultimate goat. He must sell a variety of products, from the youth camp, through the denom-

inational magazine, to the stipulated number of accessions. He is flooded with literature, but he needs more help than that, (and, perhaps, less of that).

There must be, in each suitable geographic area, professionals in public relations who carry the job of cultivation of the public mind down to the local community. News releases and features for the county papers, local radio interviews, the cultivation of editors, the placing of transcribed radio features with local sponsorship, coverage on the ground of special church events, establishing of contacts with the wire services, and television shows locally developed are all jobs that must be done to help the minister on the spot reach his community.

A second area in which the local pastor can be helped is in the increasing of his own skill in public relations. Seminary training being what it is, great numbers of us do not know how to prepare a news story, and radio and television are equally mysterious. There are even men in our pulpits who are blissfully unaware that such a thing as public relations exists.

In addition, such professionals can explore new fields. Mobile units to visit county-seat towns on market days with a program that continues all afternoon and evening can help bring the message of the church out on the street. Drive-in theater services, mobile units at church celebrations, activation of men's groups to take an interest in the public relations program of their local churches, utilizing the talents of professional press and radio people who would be glad to serve their church with their skills—all this can help expand the evangelistic outreach of the church through its public relations.

It is up to us to decide, with professional help, which are our best feet. Then we have got to employ the means to put them forward. Necessity presses upon us. We must learn to work together in a common strategy—and soon. The media of mass communication are great highways, and those who learn to use them can move into command of the patterns of thought that in this day and age make up the public mind.

slants on the secular

By JOHN O. GROSS

SEVERAL years ago the old-fashioned "news butch" on a passenger train moved down the aisles and dangled attractive things before the eyes of children. Oftentimes these children would be with parents obviously unable to make the purchases, but that was not the concern of the "news butch"; he wanted to sell.

The same techniques have been transferred by television manufacturers and dealers to the daily papers in order to sell sets. A full-page advertisement showing children begging for television sets has been appearing across the country, and the same type of appeal is being used for radio spot announcements. Righteous indignation used to seize us when we would see a contriving, unscrupulous "news butch" embarrassing parents in order to make sales. The same feeling arises when these ads appear. They certainly show that some advertising agencies have stooped to a new low level in order to push their wares.

NEWSPAPERS reported on December 12, 1950, that the Commissioner of Baseball, A. B. Chandler, did not have his contract renewed. Chandler, who left the U. S. Senate to take the position, came up as a "sand-lotter," and his departure will be, as one writer said, a "crushing blow to American sand-lotters." He encouraged "kid" baseball and before the youthful players he set an example of clean living, including total abstinence from use of tobacco and liquor.

The leader of the seven who voted against Chandler was the owner of the St. Louis Cardinals, Fred Saigh. Mr. Saigh, it will be recalled, wanted to have baseball games on Sunday nights in St. Louis, but the Commissioner vetoed the proposal because Sunday night traditionally was the time for church services. Now Chandler is out, and we shall see what happens in St. Louis on Sunday nights.

The need of a Commissioner for baseball came to the club owners

after it had been discredited by a gambling scandal in 1919. Mr. Chandler has not always been popular with owners or players. While naturally amiable, he could, when the occasion demanded, as with Saigh and Durocher, be firm and unyielding. In standing for principles this characteristic was certainly not a vice. When he took his position and issued a warning against the insidious influence of gambling and urged players to stay away from race tracks, they protested interference with their liberties and the owners of the tracks claimed discrimination. No matter who may be baseball's czar this is true: When the box office becomes first in the minds of the owners and loose living characterizes the players, danger lurks at the door.

WHEN Senator Estes Kefauver was made chairman of the Senate committee to investigate gambling in the nation, *Time* noted that he was in a tight place. If he became too vigorous he would be suspected of looking after the interest of his political party and if he was too lax he conversely would be trying to cover. In other words, he faced criticisms regardless of which direction he took. Following the November elections the press confirmed *Time's* observation. Members of his own party who were defeated at the polls blamed the investigations. It is predicted that the crusading senator will not be continued after 1951. All of this poses the question: Are members of the Senate more concerned about their political fortunes than the integrity of the nation? Surely, gambling with its attendant evils is not just a harmless skin rash on the body politic.

The effort to make gambling legal failed in all of the states that voted on the issue in 1950. So reports the *U. S. News and World Report*. The very fact, however, that the gambling interests were successful in getting the question placed on the ballot shows plainly how vigilant and en-

thusiastic the gambling interests are.

On the other hand, prohibition forces did not fare so well at the ballot boxes and lost in most of the instances where referendums were proposed. With liquor etching away at the moral character of the American people, it will be difficult to prevent an ultimate breakdown on other issues. One of the great responsibilities of the present generation is to build into the character of the rising generation moral stamina.

HERBERT ASBURY perverts again his genius to remind us in *The Great Illusion* (Doubleday & Co., \$4.00) of the mistakes of the Prohibition era. The title affirms the Asbury thesis that the evils of drink cannot be ended by law or otherwise. This is illustrated by the Prohibition period, which was America's sociological tragedy and bequeathed to posterity such evils as gangsterism. So the story unfolds to vilify an effort that at its best was truly "a noble experiment."

John McNulty sympathetically reviews the book for the October 22 *New York Times* Book Review Section (p. 3). In the review he presents a definition of a saloon which is worth sharing. This he attributes to a saloon philosopher who allows that "saloons can be all things to all men." To some it "can become a lethal chamber, where the common subconscious urge to slow self-destruction can be carried out over a longish period."

When the repeal program got under way it will be recalled that the advocates (including Roosevelt) promised that the old saloon would never come back. It has, and along with it has come the cocktail lounge, which McNulty brands as a "saloon wearing make-up which is a horrible sight to see."

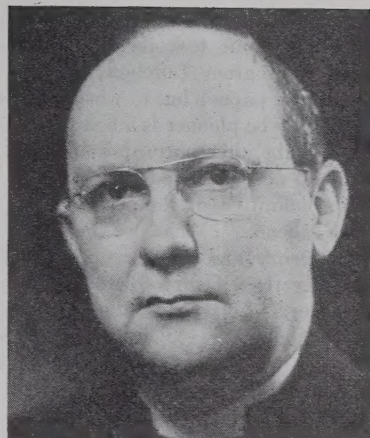
The book, unintentionally we suspect, will furnish grist for the opponent of the liquor traffic. The best arguments for its abolition are to be found in the defenses made for it by its friends.

(The author is executive secretary of the Division of Educational Institutions, Methodist Board of Education.)

The Minister and His Task

By ALFRED B. HAAS

So difficult is the work of a minister that it calls for superhuman strength. But that is precisely what moves the real prophet, says the assistant professor of Practical Theology, Drew Theological Seminary. This article was originally delivered as an address at Drew during Orientation Week, 1950.



WE begin on common ground when we say that the minister's task is not easy. It was not easy for an enthusiastic theological student spectacularly ordained on the road to Damascus. Another young man, trained in Jerusalem, paid for his calling to be a preacher of The Way with his life, and Stephen found men's hearts as hard as the stones with which they martyred him. It was not easy for another young theologian to leave the country of riotous living and dwell in the city of God, but Augustine could not get away from the Power that followed after him and made a saint out of the same materials he had been fashioning into a sinner.

It was not easy for a dead-end kid of Assisi in Italy to leave his merchant father's wealth and become God's poor man, but the world is still indebted to the work of St. Francis, God's troubadour. It was not easy for an Augustinian monk, trained in the classic theological disciplines, to hammer his theses on a church door in Germany, but many a church door has been opened because Luther chose the difficult task of being a fearless Christian minister.

It was not easy for the leader of a college debating society to leave the ivy walls of Oxford, become chaplain to a conglomerate group of sinners in Georgia, fail so badly that he had to sneak home to England to escape arrest for ministerial misconduct, and find his heart strangely warmed with trust in Christ so that, singlehanded, he started the English Revolution inside men's hearts. Any-

one who has chosen the ministry as an easy way had better avoid reading the Journals of John Wesley.

We have called the roll of a handful of men who honestly faced the task of the Christian minister. There have been many who left no name; yet the work of their hands has been established by the God who is Father of us all.

The minister's task varies because he must serve the present age. You cannot do John Wesley's work in Harry Truman's time. You must fulfill your calling "each day, while the word to-day has still a meaning." But there are some abiding values that remain as true for us as they were for John Wesley or Saul of Tarsus. Let me give you five pegs on which to hang your ideas about the task of the modern minister. They all begin with the same letter, to aid you in remembering them.

1. The minister's task demands that he be a prophet. Being a prophet does not mean running competition to Mr. Gallup at Princeton and predicting social events. It is no task to look into a crystal ball and be omniscient. No prophet in the Old Testament did that. You, like them, must be spokesmen for God. This involves what we mean by a call to the ministry. One need not be overly concerned as to how that call came; one should be concerned that it be a living sense of the Divine Imperative, a twentieth-century equivalent of *Thus saith the Lord*. It may be a brooding but informed sense of social injustice, of secular ways that deny God's exist-

ence, of the cries of race and clan. You will recall that such a vision produced an Amos, trumpeting his call to righteousness. It may be that a personal crisis brings the overwhelming sense of being laid hold of by God. This happened to Hosea and you can hear it in his poignant cry of mercy: "*O Israel, return unto the Lord Thy God.*"

The minister's task always involves this sense of uttering a message he did not create, this urgency which says: *Woe is me if I preach not the Gospel*, this feeling of telling the truth despite the consequences. To put it in more familiar terms the prophet's task is sometimes to be unpopular, preaching the sermon that makes it difficult for the pastoral relations committee to invite you back. Can you imagine the president of the Woman's Society inviting Amos home to Sunday dinner? Saturate yourself in the prophetic literature, measure your ministry every five years by the plumb line of Amos, Isaiah, Jeremiah. Your task must be a prophetic one. You will be saved from smart-alecky short-cut tricks toward winning friends and influencing people if you make the prophets your contemporary friends. In one of his hymns Charles Wesley put very simply this sense of the prophetic: "My message as from God, receive . . ."

2. I must coin a word for our next aspect of the ministerial task. Our churches demand that you be a *programizer*. It is not enough to know *why*, you must also know *how*. A Phi Beta Kappa may be phenomenally

dumb about conducting Official Board meetings. Your task is not only to have a program (anybody can set one up on paper) but to work a program. Maybe planner is a better word to describe this part of your task. Only do not get mixed up with Webster's definition of that word: "One who schemes." What we mean is: "All theory and no practice makes the Reverend Henry Blank a dull preacher." Sometimes the salt of humor helps us see an idea. Read from Louis Tucker's *Clerical Errors* (Harper & Bros., 1943).

"... the ministry is the most adventurous of all professions. A family doctor might equal it, perhaps, if he moved; but the doctor stays in one place. The minister is head of a considerable corporation with a board of directors meeting once a month and as much bookkeeping and advertising and clerical work as a moderate-sized dry goods store; all done, usually, without a single secretary. He manages a small opera troupe, all temperamental, with four rehearsals and eight performances a month. He is the head of a considerable school, all grades, kindergarten to high school, differing from other schools only in having but one session a week. He makes more calls than a young doctor, he receives more than a young lawyer, is entertained and entertains more than an elderly society belle. He averages more speeches than a political orator, for he can always get the floor. He must start nothing unprofessional or his congregation gets rid of him, but he is called to finish everything adventurous that other people start, from matrimony to murder. Battle, murder, and sudden death are his element, both figuratively and literally. If he is worth his salt he becomes a hard bitten Son of Thunder; and he must conceal all this under an outer garment of conventional formalism; even his own family do not realize that they are dealing with a desperado; for the things that make him so are other people's secrets and must not be referred to even by the raising of an eyebrow."

I would urge you to remember, however, that the central symbol in our churches is not a file cabinet. A man can become a slave to a system

and know more about card indexes than persons, more about graphs and surveys than about Almighty God.

3. The third peg for ideas about the minister's task is rather obvious: he must be a preacher. And he must not be like the old lady said her preacher was: "invisible six days of the week and incomprehensible on Sunday." The Methodist Church wants preachers, good preachers. Why patient people should get out of bed Sunday mornings to hear the drivel given out by many Methodist preachers is a witness to the endurance of the laymen. I do not wonder why millions of secularists never darken the doors of a church; I wonder greatly about the folks who continue to come and listen to the pabulum that passes for preaching—pink homiletic pills for pious people. *The Readers Digest* put it bluntly years ago when they reprinted a church outdoor bulletin board which read:

Preaching at 11:00 A.M.
"My God, Why?"

Young men today come out of a tradition where preaching was ridiculed, where preachers were so busy serving the Lord (programizing) that they hadn't time to speak a good word for Jesus Christ, where newspapers called for moratoriums on sermons. People do not want essays on how to be a success; they want to know what Christ does with a failure. They do not want to hear blueprints for the United Nations, but they are desperately concerned about a reason for living in a time when all they see around them is change and decay. You cannot reclaim your grandfather's bibliolatry—nor should you desire to—but you can reclaim his joy in biblical preaching, and throw the searchlight of the word of God on all human situations. In a sense, you illustrate a form of incarnation every time you enter a pulpit; the word, the written word, must become flesh, in you. A seminary student beginning his preaching expressed this in a poem entitled "Discovery."

*There is a pulpit which, holding high
its head,
Proclaims that from its sacred Sinai
There speaks a voice to which men
turn, and*

*Pausing, say that surely here the voice
of God is heard.*

And men ask the pulpit:

*Now have you spoken that men have
round you gathered,*

Knelt, and have gone forth

To live as you have spoken?

*And the pulpit, pensive, answers them:
It is not myself, but the man who from
me speaks.*

*He gathers all of life into one Word
And speaks that men may hear and
know that Word*

Wherein is God . . .

Nay . . . he does not speak . . .

It is the Word!

It is the Word Himself who speaks!'

4. Prophet, programizer, preacher, and now priest. "What," I hear someone mumble, "priest in a Methodist church?" It's a good word, and carries quite a freight in the Old Testament and occurs frequently in the New. Just because, at one period of history, the word priest was a synonym for dictator is no reason to discard the word. A priest is an intercessor, and if you have not learned to pray on behalf of persons, you have not done much praying. A priest must exercise a dual relationship. He faces God; and he serves men. He knows the secret of Christ's presence, and yet comes down from the mount of his personal transfiguration to minister to the ills of humanity.

This clerical collar, on me or anyone else, is a billboard proclaiming the fact that I am a part of something greater than myself, that I am proud to represent the Church of the living Christ, that I am privileged to belong to a fraternity, a fellowship, which is as old as history and as contemporary as this morning's news bulletin. To be a priest means to stand at an altar and say: "Those whom God hath joined together, let not man put asunder." Or "The body of our Lord Jesus Christ, broken for you, take and eat this in remembrance that Christ died for you." Or "The Lord defend thee with His heavenly grace, and by His spirit confirm and strengthen you in the faith and fellowship of all true disciples of Jesus Christ." To be a priest means to stand by an open grave and say: "Let not your hearts be troubled, neither let them be afraid."

¹ By Robert A. Lystad.

It also means putting a piece of bread and a bit of grape juice into the trembling hands of an old servant of the Lord, saying: "Take this sacrament to your comfort." It means receiving from the arms of a proud father a squirming, perhaps squalling infant, and saying: "Richard, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Being a priest makes you rightly proud of the great cloud of witnesses surrounding you, of the fact that other men have labored and you enter into their labors. In short, it means that you will have to be a heartbeat in the body of Christ called the church.

5. Finally, it is your task to be a pastor. We inherit this title from that Great Shepherd of the sheep who fulfilled the words of that pastoral poem numbered 23, so that when we say *The Lord is my Shepherd*, we think of Christ whose goodness and mercy surely follow us all the days of our life. In a provocative pamphlet published by the Protestant Retreat Centre at Kirkridge, Pennsylvania, this word pastor is analyzed: "Pastor? That term, meaning Shepherd, isn't usual, except for regular usage among Lutherans, but it may be the most accurate and descriptive of all. The bidding, 'Feed my sheep' is behind it, and the minister—one who serves—may be shepherd above all else. No violence, no stark assertion of shepherdly authority; only persuasion, guiding, wisdom about green pastures, protection against folly and marauders. Weighing the ministry in your parish, can you fit the title 'Pastor' accurately before the name of him who ministers God's will there?"

Do you really like people? Not only attractive ones with strong personalities, but even the ornery ones who teach in your Sunday school and sing in your choir? You had better! If you do not really enjoy persons and if you are not sensitive to their needs, you had better reconsider very seriously your professional choice. I can recall now the quiet of a lovely chapel in an eastern church where I was talking with a young man who was failing in his ministry, failing after six months in a promising parish. He was not failing because of a lack of education; he had three de-

grees from recognized colleges and seminaries. I asked him this simple question: "Jim, don't you like to work with people?" His bitter reply was: "I hate to work with persons. I only like to work with things."

After the death of that valiant champion of the downtrodden, Jane Addams, they found these words underlined in her Greek New Testament: "And seeing the multitude Jesus had compassion on them, for they were as sheep without a shepherd." Compassion, concern, caring; these qualities made Phillips Brooks the beloved pastor of Boston. I once heard a student pastor refer to his parishioners as "those dumb clucks I preach to," and it seemed to me I heard another Voice whisper: *Father, forgive them; for they know not what they do*. Those voices were separated by far more than centuries!

W. Somerset Maugham, writing about things that made Jane Austen a great novelist says: "... it is because she was so immensely interested in her characters and in what happened to them, and because she profoundly believed in them (*Atlantic Monthly*, May, 1948)." How much more necessary are these qualities in a minister of the Gospel. It's older than Maugham or Jane Austen. Chaucer recognised it in the Prologue

to *The Canterbury Tales* when he describes the Parson thus:

*He was a shepherde, and no mercenarie,
But Criste's lore, and His apostles
twelve
He taughte, and first he folwed it him-
selve.*

Pastoral work, deepened by the resources of psychology and strengthened by the insights of theology, can be the most humbling, the most thrilling, and the most rewarding part of your task as a Christian minister.

Prophet, programizer, preacher, priest and pastor—these represent but a small part of your work. It was a great American sociologist, himself trained for the ministry, who said: "There is nothing so varied in its possibilities as the work of a minister." It makes one say, "Who, then, is sufficient for these things?"

*Did we in our own strength confide
Our striving would be losing,
Were not the right man on our side,
The man of God's own choosing.*

*Such is the confidence that we have
through Christ toward God. Not that
we are sufficient of ourselves to claim
anything as coming from us; our
sufficiency is from God, who has qual-
ified us to be ministers . . . (R. S. V.).*

Epigrams

Everybody should try to be somebody.

Some folks have life insurance but no life assurance.

Those who pray the most prey the least.

Music hath charms, if the choir isn't fighting.

If wrong, you can't afford to argue; if right, what's the use?

When you spell WAR backwards, it is pretty RAW.

The congregation never stews when the sermon is boiled down.

Too often flaming youth cook their own goose.

—Charley Grant

The Thief

ONE MAY FIND many intriguing characters in the New Testament, but few are more fascinating than the thief. I have enjoyed the detective work of tracking down this thief.¹ Why I should enjoy this, I do not quite know. Perhaps it reflects my fondness for murder stories stemming, the psychologist might say, from the suppressed desire for a more dangerous life. That may be the reason. After all, why do *you* read "whodunits"? But in any case, my pursuit of the thief in the New Testament has turned up some strange clues to his identity and work. These clues may be divided into four types.

1. There is the thief whom Jesus uses as an aid to his teaching. Consider, for example, this command from the Sermon on the Mount: *Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but lay up for yourselves treasures in heaven where neither moth nor rust consumes and where thieves do not break in and steal . . .* (Mt. 6:19, 20).

We are so familiar with this command that the presence of thieves does not surprise us. They seem to be quite at home in this context; for their work, like that of moths and rust, is destructive. A casual reading, however, may miss a deeper meaning. Does the danger to one's treasure lie in the accidental visit of a burglar or in the storage of wealth on earth?

Judging by our actions, most of us fear the marauder more than we fear the accumulation of valuables which he might remove. Afraid of

moth and rust, we carefully store our furs and woolens, weatherize our automobiles, and buy stainless steel. To protect ourselves from theft we rent safe-deposit boxes, hire night-watchmen, and buy insurance to cover all conceivable losses. As a result, our possessions are safer than such things were in Jesus' day. At least we pay more for protection than his contemporaries did!

Does this make Jesus' caution out of date, since it is now safer to lay up treasures on earth? No. Quite clearly Jesus was interested in contrasting all earthly treasure with heavenly treasure. He declared that all earthly wealth is by its nature insecure, that all heavenly wealth is by its nature absolutely secure. The deceptive thing about earthly treasure is this: *before* one is aware of its loss, it has disappeared.

This is the danger common to all three images, moths, rust, thieves: they have done their work silently before one knows it. Jesus simply guarantees a total loss to the person whose heart is wholly fixed on his earthly treasure. In this sense, every person who stores his goods on earth will be visited by the same robber. To the extent that he lives by his earthly security, his loss is certain.

2. How, then, may we locate this thief? Against him what sort of an alarm system is needed? How can we instal more effective locks to protect ourselves? In one of his letters Paul indicates both the identity of the thief and best means of protection: *You yourselves know well that the day of the Lord will come like a thief in the night. When people say, "There is peace and security," then sudden destruction will come upon*

them as travail comes upon a woman with child, and there will be no escape. But you are not in the darkness, brethren, for that day to surprise you like a thief. For you are all sons of light . . . (I Thess. 5:2-5).

Here the robber who steals all earthly treasure is associated with the *day of the Lord*. What a strange team: a thief and a day. How many points of comparison can one establish between the thief and the day? Both come suddenly; both come without warning, hence unexpectedly; both do their work in the night; both are destructive of security. When the day dawns fully, a person discovers his loss. While he was asleep in complacency, his treasures disappeared.

We must ask, then, why the day of the Lord should come as a thief? What happens on this day that is so destructive to man's goods? Why must we be so alert for its coming? . . . *if the householder, Jesus warns, had known at what hour the thief was coming, he . . . would not have left his house to be broken into. You also must be ready . . .* (Luke 12:39, 40)

To answer our questions we must consider the character of this strange Day. In the first place, it is the time when *God reveals all the hidden secrets of man's heart*, when he makes clear in what treasure that heart has trusted. Such secrets, covered during the night, are now disclosed.

In the second place, this is the day on which *God weighs and certifies the actual value of those goods for which man has sacrificed*. Some things, for which men fight and die, will prove to be as light as cobwebs; other things, which may have seemed much less to be prized, will be heavy with radiant glory.

¹ This study is based primarily upon the following passages [in R.S.V.]: Matthew 6:19-21; Luke 12:32-40; I Thessalonians 5:1-5; II Peter 3:10; Revelation 3:1-3; 16:15.

New Testament writers communicated the gospel with power by using pictorial language. In this article, the first in a series of five on "The Coming of Christ," Professor Minear traces the metaphorical use of "The Thief." The writer is Norris Professor of New Testament, Andover Newton Theological School and author of the recent volume *The Kingdom and the Power* (Westminster Press).^{*}

In the third place, God declares on this day which things are durable and will last forever, and which are consumed in his "fire,"³ turning to smoke and ash. On this day man learns *God's estimate of what constitutes permanent security*. All treasures must face three tests at God's hands: the secret motives, the actual values, and the ultimate permanence. The Day comes like a thief, because it betrays our actual poverty in the midst of fancied security. Such a revelation is always sudden, always unexpected, and it reveals what has all along been the condition of our heart.

3. How the day of the Lord accomplishes this "theft" becomes clearer when we remember *who it is* who comes on this day like a thief. He is none other than Jesus as *the Son of Man* (Luke 12:40). Now the modern Christian instinctively hesitates to compare Jesus to burglars. So great is our reverence for him that we are offended should anyone speak of Jesus as the greatest thief of all time. Modern scholars, in fact, protect us from such an offense by hastening to assure us that the thief is used only as an analogy. The important thing, they insist, is to locate the specific point of comparison. Jesus is not a thief; he is *like* a thief. He is neither dishonest, nor greedy, nor a law-breaker, nor a violent grabber of what belongs to others. He is like a thief, but only in the silent suddenness, the unexpected swiftness of his coming.

It is well for scholars to be so cautious. By contrast with their caution, however, the New Testament writers are curiously uninhibited and bold. They did not hesitate to use the robber as an analogue of Christ, even in

describing his work as Judge and Savior. For they recognized that the Messiah, like a thief, takes from men the treasure in which they have trusted, and he does this before they are aware of their loss. But how can this be true?

Let us recall the New Testament picture of this Son of Man, a picture that was painted story-wise, each incident in his mission adding to the portrait. Of his coming among men, the apostle said, . . . *though he was rich, yet for your sake he became poor*, and the gospel as a whole is the story of that poverty. Although he had been *in the form of God* he had not for his own sake tried to gain or safeguard that lofty position. He had not sought to advance his own status, but had *emptied himself* of all rights, claims, and privileges by taking the form of a servant.

He left his heavenly home for earth where he had no place to lay his head. As a friend of prostitutes and lepers, the unclean and the despised, he carried his gifts to the lost. He became ill-reputed, an offense to the good folk of his country. He laid up no treasures on earth, whether of wealth or possessions or position or prestige. Least secure of all men, he washed the feet of his cowardly disciples, performing gladly the work of a slave. His whole career was a descent, a movement downward in the scale of human security and earthly favor, until he completed his mission on a cross—naked, alone, forsaken, helpless.

Now Christian faith springs from the confidence that this Jesus is the Messiah, and that it was on the cross that he fulfilled his messianic work. Here he became, through God's pur-

pose, the Judge and the Savior of all men. Henceforth, the day of the Lord becomes the Day of Christ. This is the day when God discloses through Jesus the secrets of our hearts, when he weighs on his scales the treasures we have stored, when he declares their permanence or evanescence. Here, then, is the moment when Jesus becomes the thief of all earthly treasures. On Golgotha, in other words, there were three thieves, not two.

Soren Kierkegaard rightly accents the character of this theft: ". . . A thief can steal my money; so far as that goes we disagree; but in another sense we are entirely in agreement, for the thief is of the same opinion as I, that money is a great blessing. And the slanderer can steal my honour and reputation; but truly the slanderer is of the same opinion as I, that honor and reputation are a great blessing, it is for this reason he deprives me of them. But in a much craftier way one can as it were steal from us all our money, honor, reputation, etc., steal out of the life of us men that in which we live. And that indeed is what he did, the indicted man. He did not steal the money of the rich—no, but he took away the estimation attached to having money . . . Neither was He a slanderer who diminished anybody's honour or reputation—no, but he took away the estimation from human honour and reputation . . ." (From *Judge for Yourself*).^{*}

So insidious was Jesus' attack upon earthly treasures that he became, according to Kierkegaard, a "far more

^{*}For *Self-Examination* and *Judge for Yourself*, translated with introduction and notes by Walter Lowrie (Princeton University Press, 1944, \$2.50), page 187.

terrible robber" than those who assault travelers along a highway. Jesus assaulted the whole human race at the point where that race is most sensitive: its desire for security and superiority. What should be done to eliminate such a threat? Only one thing. He must be silenced, put out of the way. He is a greater enemy of both publican and Pharisee, of both Zealot and Roman, than they are of each other. His revolution is more fearful than that of Barabbas. His crime is greater than that of the two thieves. All men must join in killing him. And that is what they did.

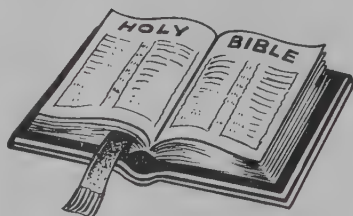
By crucifying this "thief," however, they actually succeed in helping him commit his robbery. They are the means by which he proves that his treasure is wholly laid up in heaven, for this is the reason why he can humble himself, forgive them, and remain faithful to God. And at the same time that they are proving his truth, they make themselves forever vulnerable to his judgment. The cross proves that they have stored their treasures on earth, that they rely upon their own superiority and power.

By comparison with the Messiah's wealth in his poverty, their treasure is nothing but poverty. This is why the Day of the Son of Man will do nothing more than this: it will reveal to them the judgment which God has already executed in the cross, a judgment which they have drawn upon themselves. Insofar as they stored their treasures on earth, those securities have already been stolen by the Messiah in his death. His servants, therefore, must continue to announce to them, as a final warning, the coming of the Son of Man. They have not yet accepted Jesus as their Judge. When he comes, they will suddenly learn that all of their possessions are worthless.

4. What, then, we may ask, is the fate of those who have obeyed Jesus' command to store their valuables in heaven? What will the Day of the Lord bring to them? When they accept Jesus as Lord, they become sons of the day. Now, so long as they stay awake, the day will not surprise them like a thief. So long as they stay awake! Ah, there is the rub. They find themselves getting very

drowsy. Ever and anon, therefore, the Risen Lord comes to them with a rebuke that hides a promise: *I know your works; you have the name of being alive, but you are dead. Awake, and strengthen what remains and is on the point of death. . . . If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you.* (Rev. 3:1-3).

If they do not awake, he will come like a thief. But how can they remain awake? What sort of stimulant will keep them alert? The record is clear at this point. They may watch for him only by doing his will, by serving men as he served them, by humble love of brothers and enemies. They take care of his household.



They lay up treasures in heaven by taking on earth the form of a servant. So long as this is true, he will come to them not as a thief but as a servant: *he will gird himself and have them sit at table and come and serve them* (Luke 12:37).

Thus alone are they protected from the ravages of the divine thief. Thus alone do they indicate that they are already sons of the day. In other words, there are for them on the crosses at Calvary not three thieves, but two thieves and one Savior. Like this Savior, they do not count sonship to God as something to be jealously grasped for their own sakes, but they humble themselves in the form of this servant. Like him, they do not pride themselves of the superiority of Jew over Samaritan, or Gentile over Jew. Like him, they refuse to absolutize the virtues of one nation over against another, one profession over against another, the chief seats in the synagogue over the lower seats. They do not seek superiority over others by advancement in social, economic, or religious rank. They simply take up his cross

and follow in the way, a way of ignominy and weakness, of suffering and insecurity. Along this path, he comes to them, not as a thief but as one who serves them, assuming again his place of slave (Luke 12:37). Even more than this, he promises them that they will share his throne (Rev. 3:21). Their lives will become a judgment on the world, as his was. In a sense, then, those who lose their lives for his sake become thieves in the same way in which he became the one inevitable thief.

In summary, we are now in a position to suggest that this analogy of the thief, as supplied to the Day of the Lord, is a valuable clue to the nature of the Christian hope. In the first place, the Lord comes alike to children of darkness and children of light, but *he comes at different times to the two groups*. He has already come to the latter, because they are already living in the day. They have seen the judgment which the cross renders on their earthly treasures; they have rejoiced in the blessedness of the poor. To the children of darkness, however, the day has not yet dawned. It will come soon and suddenly, burning away the chaff of their fancied securities and superiorities. So long as they dwell in the night, they suppose that their goods are safe from moth and rust. Actually, however, the Messiah has already devalued those goods. In his death he destroyed their superiorities. When they awake to see his day, they will realize their poverty.

In the second place, *the Lord's future coming will continue and complete the work which Jesus began*. His followers do not yet know everything that the future holds, but they know the sort of destruction he will inflict, and the way in which he does it. The Lord who knocks on the door is the Jesus of Calvary. If they have gone to sleep, he will come again as a thief. If they are watchful and alert, he will come again as a Servant-Savior. In any case, the time, form, and manner of his coming will all be adapted to disclose the true location of their hearts: *for where your treasure is, there will your heart be also* (Matt. 6:21). *Blessed are those servants whom the master finds awake when he comes . . .* (Luke 12:37).

What It Takes to Be a Minister

A Sermon by WILLIAM F. KNOX



Today churches need a ministry led by rugged men whose actions and words plant the seed of the gospel. This is the message of the pastor of Wildermere Beach Chapel (Congregational), Milford, Conn. His text: II Timothy 4:2.

Preach the Word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching (R.S.V.)

THERE is in my thinking no calling that affords so great an opportunity for the service of God and man as the Christian ministry. There is no work that demands as much of a person as the ministry. It is a profession that few people understand. It is shrouded in tradition and mystery. Ministers are set apart by their people, or they set themselves apart from the people, so that the mission and work of the minister remain obscure. It is our desire to cast light upon the work of the modern sower of the seed of the gospel for our common benefit, and especially for the enlightenment of young men who may be considering the ministry for their life work.

No matter how good the soil on which the seed of the gospel is planted, and no matter how pure and choice that seed, there can be no harvest without a proper sowing of the seed. The main emphasis of Jesus in the parable of the Sower was the four kinds of soil on which the seed falls: the hard soil of the wayside, the soil underlaid with rock, the soil where thorns grew, and the good soil that produced fruit. Jesus recognized fully the importance of the sower of the seed for the production of the crop. We will ask two questions about the sower. First, what equipment does he need? And sec-

ond, how does he sow the seed for effective growth?

I

Those who know the work of the preacher of the Gospel know that *a unique kind of equipment is needed.*

We are thinking here of the man himself who sows the seed. Every man does not make a good farmer. Neither does every man make a good minister. Better than any credential committee, better than any seminary, better than the man himself, God knows what men He has prepared especially for the task of sowing the seed of the gospel. The seed in the wrong hands is just as ineffective as far as production of a crop is concerned as poor soil that cannot produce. And so, the first essential for a good sower is a *call to the ministry from God.*

It is possible to recruit men for the ministry who do not have God's call at all, and when this happens it may be disastrous for both the man himself and the Kingdom of God. Someone may ask, what do you mean by a "call"? Does some kind of a trumpet sound? Is there a burning bush and a voice speaking from it as in Moses' case? Must there be a dramatic experience which calls a man?

God has as many different ways of calling men to the ministry as there are men in the ministry. No two calls come in the same way. The call may come through men, parents, pastors, by attendance at summer conferences, the armed forces, college, or through

one's study of the Christian gospel and personal devotional life. No wise man receiving the call dare refuse it; no wise man will even consider entering the ministry without a call.

In a letter from Frederick Fagley, associate secretary of the General Council of Congregational Christian Churches, he wrote recently, "I remember a conversation with a Congregational pastor of a fine old First Church in a western city who, at the end of his second year with the church, had registered quite a success. Talking to me about this he said he had taught oratory for three years and rhetoric for five years, and then added, 'If oratory and rhetoric don't make good preaching, what does?'" Dr. Fagley continued, "For the last ten years this well-educated and fine looking former Congregational minister has been the general manager of a city automobile garage and filling station." He simply had not been called by God.

A second essential part of his equipment is a *feeling of urgency* for the sowing of the seed. When a man has a lively sense of the presence of God in his life and feels that he is called to sow the words of the gospel to others, he goes about the business with an urgent determination. The days are too short and his strength too limited to do all he wants to do. He cannot reach far enough in finding ground in which to plant the seed of Christ. Paul wrote, *be urgent in season and out of season . . .*

The true sower of the seed is not satisfied merely to sprinkle a little seed on the ground and hope that some of it will take root. He does everything he can to make the seed grow. He prepares himself for the sowing. He prepares the soil. He plants carefully. He waters. He cultivates. He removes every obstruction possible. Paul wrote, *Woe to me if I do not preach the Gospel!* (R.S.V.). He felt a driving urgency to plant the seed and felt a responsibility for getting it to grow.

A third essential in the sower's equipment is *ruggedness*. By ruggedness I mean physical, mental, and spiritual stamina. A sick farmer cannot sow his crop. Neither can a minister of the gospel be as effective in sowing the seed if he is handicapped physically or mentally.

Watch the conscientious minister for the course of a week as he visits the sick in their homes and in the hospitals, as he enters jails to meet men and women in trouble, as he counsels with the distressed, plans for his church, meets with committees, attends public meetings in the interest of the community, fulfils the necessary social engagements, administers the sacraments, conducts services, fills speaking engagements. With it all he saves enough energy and time to pore over his sermons in preparation for delivery.

All this requires physical and mental health. Shallow thinking and studying means shallow planting in the pulpit. He must take the deep questions of the Faith, those with which men for centuries have wrestled, and explore them seeking new light and new answers. He must learn the strict discipline of quiet meditation, extended periods of prayer, proper use of his time.

He must continually draw from the divine reservoir the refreshing waters through the use of the Holy Scriptures and the writings of others who know God. When a minister of the gospel is equipped in these ways, he can preach with courage, without fear of men as he fulfils Paul's exhortation in Christian love to *convince, rebuke and exhort*. . . .

II

The second question which we have

asked is, how does the sower sow the seed for effective growth? Most of us recognize that *a unique method of sowing is required*.

Just as the seed itself is given by God, so the method of sowing the seed is ordained by God. The chief method of the sower of the gospel seed is *preaching*. Preaching is a religious practice. Politicians and statesmen do not preach. They make speeches. Lawyers do not preach. They prepare briefs and argue their cases before a judge and jury. Business men do not preach. They encourage business by advertising and talking. Educators do not preach. They lecture.

You see, preaching is the method which God has chosen for the sowing of the seed of the Christian gospel. *It pleased God by the foolishness of preaching to save them that believe*. The pulpit is the planting machine for the gospel. Preaching is the chief means of sowing the seed. The sermon is the central part of any church program. And the program itself is very likely to be just as strong or as weak as the pulpit.

There are other important methods besides preaching for the sowing of the seed. There is the teaching ministry. Truly successful ministers whose planting produces good fruit undergird their preaching with teaching through study classes.

There is the counseling ministry in which the pastor with special training effectively sows the seed with individuals in personal conversations. There is the sense in which every time the minister opens his mouth to speak, every visit he makes, every public appearance, is a means of sowing the seed of the healing Savior. But the chief method of sowing is by presenting week after week some phase of the Christian faith through the sermon.

Thousands of sermons are preached from American pulpits every week. Some of them plant deeply, and the seed takes root and transforms the lives of people who hear them. When this happens it is because strong, healthy seed, carefully selected from the Word of God, is sown. The sermons must be purposeful and pertinent to the lives of people who receive

them if the result is to be a fruitful crop. The gospel is the need of every individual. It is the need of the world. This is the challenge to the preacher.

Our world is sick unto death. We are spiritually bankrupt. We are living on borrowed time and time is running out. Never has the challenge to capable young men been so great to sow the seed of Christ, the saving gospel; for it is our only hope. No other agency can do it except the church. The only planting machine of the seed is the pulpit.

There is no financial reward involved. The average wage of Congregational ministers is now 58 cents per hour. Truck driving pays much better and the hours are shorter. But the spiritual reward of seeing the seed grow in the lives of men and women, boys and girls, who literally have been transformed by the power of Christ is worth more than all the material riches that could be accumulated outside the ministry. Human values are eternal values.

There are many young men today who are thinking seriously about their life work. Some may be wondering if God is calling them. Ask yourself, if you are one of that number, am I willing to pay the price? Am I willing to surrender myself to God so that he can use me in sowing his seed? Am I willing to face the responsibilities of a pastor, to suffer with a people, to rejoice with them, to understand them, to lead them? Be sure, before you decide.

One young man came to Jesus and said, "I'll follow you wherever you go." But when Jesus told him about the sacrifice and hardship he did not come along. If you feel that you can meet the requirements, then watch for God's call to the ministry. And you may be sure of your pastor's help.

The success of the sower of the seed is not only dependent upon his labors, but upon the kinds of soil as well. Great preachers do not make themselves. They are made by their people and God's help. No instructions or requirements for the Christian ministry could be more all inclusive in so few words as these of our text, *Preach the Word, be urgent in season and out of season, convince, rebuke, exhort, be unflagging in patience and in teaching*.

The Christian Doctrine of Redemption

By HENRY E. KOLBE

"Without seeing the crucifixion as an activity of God, we can no more understand the New Testament than a blind man can appreciate color," says the associate professor of Philosophy, DePauw University. This is the third article on "God and the Gospel," in which the divine initiative is interpreted.

CHRISTIANITY is a religion of salvation in which the activity of God is primary. Its great symbol, the cross, portrays not sacrifice offered by man to God but suffering undergone by God. In biblical-Christian faith, the first step in salvation is taken by God. We do not seek salvation first and then endeavor to persuade God to grant it. Rather he offers it in love, and we receive in faith. The initiative is not man's but God's.

Salvation is not of merit but of grace. Further, it involves cost, for wherever sin (without which salvation would not be needed) meets love suffering is called forth.

These principles are not only authentically biblical and Christian in the evangelical tradition of Christianity, but they speak directly and cogently to the actual condition and need of man in the world.

The Redemptive Initiative of God in the Old Testament. The conception of the divine initiative in redemption is a continuing principle of biblical religion. The central theme of the Old Testament is not that of man seeking God but that of God seeking man.

It is significant that God is called Father; for the wise and good father is more conscious than his children of the dangers and temptations that confront them, caught up as they are in the complexities of the immediate situation and unable to see things in perspective. The father, too, is often more anxious to guard his children

than they are to be guarded from these dangers and temptations even when they are known. The writers of the Old Testament portray God as taking the initiative to save Israel and (a point finally arrived at) all mankind because of his love.

In the Old Testament, then, we find the religion not of man's quest for God but of God's quest for man. Yet God is the far God. He is transcendent in that he is not identified with man or the world. If, however, he is *Deus absconditus* (the hidden God), it is not because he hides but because he is hidden from men by their sins. Far from being the hiding God he is the seeking God, and the Old Testament is the epic of his attempts to reveal himself to the men whom he wills to save.

The New Testament: The Incarnation. The stress on the activity of God in salvation is continued in the New Testament. The meaning of the Christian gospel hinges upon the faith that God was in Christ and that in his self-revelation he was seeking to reconcile the world (mankind) unto himself. The uniform faith of the New Testament is that Jesus is something more than a genuinely good and heroic man: he is the manifestation of the divine. In him, as in no other, "the (divine) Word became flesh." What is of further significance for an understanding of biblical faith is that in incarnating himself in Christ, God acted of his own will. His hand is not forced: he acts in love.

So in the incarnation the divine

initiative is operative. Here is a revelation of God's concern for man's salvation. "God so loved the world that he gave *himself* in his son, that whoever believed in him should not perish but have eternal life" (John 3:16, R.S.V., adapted). The incarnation as a free expression of the love of God is thus an essential part of the biblical-Christian faith in the divine initiative in redemption.

The Crucifixion as Divine Act. It is not the incarnation alone, however, which explains the Christian doctrine of reconciliation or redemption. The doctrine of the cross joins that of the incarnation as a central principle of Christian faith. Without seeing the crucifixion as an activity of God, we can no more understand the New Testament than a blind man can appreciate color.

The meaning of the crucifixion is well set forth in Paul's statement, *While we were yet sinners, Christ died for us.* Once more it is God who acts first, taking the initiative in leading man to salvation. Here we should note Paul's doctrine of the cross.

First, the significance of the crucifixion is not that it is a case of the miscarriage of Roman justice or a revelation of the moral heroism of Jesus. Nor is the cross a sacrifice by which God's wrath is removed and man's forgiveness made possible. True, Paul does use terminology taken from the sacrificial cultus, but he gives it a new meaning, so that his doctrine cannot be understood merely in terms of ancient altar rites. He

rejects the idea that the death of Christ is an offering made from the human side of a chasm separating man from God, intended to appease God and thus lead to the forgiveness of sinful men.

This means that for Paul the full meaning of the crucifixion is not to be found in its human aspects. Yet there is something to be said concerning the human side of Calvary. In so far as the cross is interpreted as the act of the men who brought about the death of Jesus, it shows forth human sin at its worst, destroying not only innocence but truth and God.

Insofar as the cross is interpreted as the act of the man Jesus, it reveals a quality of spirit by which a man may so far rise above pain and bitterness as to pray for the forgiveness of those who wrongfully bring him to suffering and to death. The cross thus conceived presents both man's high glory and deep sin.

Even so, it is not on the human but on the divine side that the meaning of the cross is finally realized. Jesus, in the faith not only of Paul but of the New Testament as a whole, is not merely man: he is the incarnation of God. Medieval theologians spoke of Christ's two natures; now we should perhaps speak of two offices or functions. There is, however, no real dichotomy in Jesus. In him divine and human become one.

If the crucifixion fulfils the incarnation, it is no less true that the incarnation is necessary if the crucifixion is to have its full meaning. The cross, that is, must be interpreted not only as the act of man but as the act of God. To understand it properly, we must see it from both sides of the relationship between the human sin that causes suffering and the divine suffering that overcomes sin.

The principle of the sacrificial cultus—that God is reconciled by an offering made by man—is foreign to New Testament interpretations of the crucifixion. The cross represents not a sacrifice offered to God to enable him to forgive, but a revelation by God of the cost of sin—a revelation of the cost of love that enables him to forgive without having his forgiveness misunderstood for moral laxity or immoral sentimentality. Grace or

love considered in the light of the cross is, as Emil Brunner has pointed out, not less but more than justice. It does not deny the claims of justice; it transcends them.

The Divine Initiative as an Energizing Principle. The doctrine of the divine first-act in redemption has been a continuing theme in Christian thought, hidden at times but always reappearing in critical moments to call forth or to sustain faith. This doctrine implies a receptivity on the part of man, but it is not a passivism. On the contrary, the dependence on the divine initiative by which we know ourselves to be forgiven by God is an energizing principle. No one who reads Acts or the Pauline epistles can accuse Paul of being passive. History, too, belies any charge of inactivity that might be brought against Augustine or Luther.

In simple fact, the principle of salvation through grace and faith, properly interpreted, makes not only possible but necessary more intense activity than that which might be conceived to grow out of a doctrine of salvation by works or merit. When through faith one knows himself reconciled to God there comes an awareness of present unworthiness which leads to a sense of dual responsibility: first, to live up to that to which one is called; and then to share with others the knowledge of this grace.

Paul's sense of obligation to Christ is the source of his activity as an evangelist (cf. II Corinthians 5: 14 ff.). The paradox in Luther's treatise on *Christian Liberty* indicates the same principle. "The Christian man is a perfectly free Lord of all, subject to none" (because he owes his salvation to God alone and not to man). But "the Christian man is a perfectly dutiful servant of all, subject to all" (because his obligation to God carries the responsibility of acting in a spirit of godly grace and love toward his fellows).

It is true that some Lutheran groups moved in the direction of quietism, but in so doing they moved away from Luther. In Calvinism and Methodism, further, the energizing effects of this doctrine are clearly evident. Calvin's doctrine of election might have been expected to lead into inactivism, but his insistence on the

necessity of showing forth the fruits of one's election made Calvinism one of the dynamic forces of the modern world. Wesley's doctrine of salvation through grace and faith implied the importance of preaching the gospel to men and was thus a major cause of evangelistic fervor of primitive Methodism.

There is sound reason behind this relationship between grace and activity. Grace does not negate human activity. Luther's distinction between works of law and works of love is here pertinent. What is neither required nor meaningful as leading to salvation is demanded as flowing from it. The distinction is not only formal; it is also dynamic. The tendency of "works of law"—designed to gain approval of God or to merit salvation—is to operate by the principle of "least necessary"; i.e., to do only what is required to meet minimal standards. The tendency of "works of love" is revealed in the principle of "most possible": to him who knows himself the object of the love of God, nothing can avail to make payment adequate for that which is received.

The principle that Paul set forth is still significant: *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God* (I Cor 1:18).

Divine Initiative and the Fulfilment of Personality. Further, this doctrine of the divine initiative in redemption is not the negation but the fulfilment of personality. It is often charged that salvation by grace violates the right of the person. In one sense this charge may hold water. Irresistible grace might well be such a negation of personality. "I insist on the freedom to be damned" is a fundamental protest against such an invasion of inner right. But this is true only if "irresistible" means "absolutely or in principle irresistible" and not merely "practically" so. To him who really becomes aware of God's calling him to sonship, however, that call must come with a sense of *practical* irresistibility.

We may illustrate the principle thus: Theoretically, one may refuse an appeal from a friend for aid

(Continued on page 27)

CHRISTIAN EDUCATION:

The Director and the Pastor

By LILLA MILLS



The director of Christian education, First Methodist Church, Houston, Texas, defines the work of the director in relation to both the pastor and the Board of Education. Although the director is supervised by the pastor in charge, the former, she says, has responsibilities that are peculiarly his own.

YOU ARE a pastor. You have a church program you would like to develop—one that would provide experiences in Christian living for every member of your church. You realize that you are limited by lack of time and, sometimes, by lack of skill and techniques for developing the educational program you want. You know that some churches have directors of Christian education, but you are a little dubious about them. Will such a director really help in developing the program you envision, or will he become an additional problem? Will he take the title of director so seriously that he will try to become the director of the whole church program?

Such questions are legitimate, I think, because some pastors and some directors have failed to understand three things: (1) the work of a director of Christian education; (2) the relationship between the pastor and the director; and (3) the relationship of both to the church program.

The director has a dual relationship. The *Discipline* (par. 192) says "On nomination of the pastor, with the concurrence of the Church Board of Education, the Quarterly Conference may employ annually a director of Christian education, whose duties shall be defined and whose work shall be supervised by the pastor and the Church Board of Education, in accordance with standards of the General Board of Education."

The director must be able to take

the objectives of the pastor and so interpret them to the Board of Education that through wise planning the board may implement those objectives through the educational program of the church. A warning flag needs to be raised at this point. The minister who merely uses a director to get what he wants is only hiding behind "her skirts." The director should not be held responsible for promoting ideas with which the Board of Education cannot agree. When this is done, the result is most unfortunate. The program suffers, and often the director is sacrificed between the minister and the Board of Education.

Basic to the whole matter of happy relationships between the minister and the director and an effective church program is mutual respect and confidence. The two of them may disagree, but as long as each knows the other is acting from a Christian conscience, striving to grow as a Christian person, the two will be able to work through differences of opinion.

A minister should never employ a person in whom he does not have confidence. A person is quick to detect that one with whom he works does not believe in his ability. No director has all the answers. He must learn on the job, regardless of his previous training and experience. The wise director welcomes suggestions of ways in which he may improve. But the realization that one's judgment is respected and one's ability trusted does much to insure a good job.

Agreement on goals in one's educational program is essential. No minister should employ a director and no director should accept a position without ascertaining, as nearly as possible, that there are no basic differences in their philosophies of a church program. Although both the

minister and the director are very busy people, there are few things more important than taking time to talk through various phases of the church's program to be certain that there is no wasted motion and that the activities which are projected are really contributing to the over-all goals on which they are agreed.

This does not mean that the two will not differ in their ideas of how the goals might be reached, but the give and take in suggesting the "how" will be enriching to both.

The minister and the director are partners in a total program, but each has definite responsibilities for certain phases of the program. The director has been trained not only in the philosophy of an educational program, but in techniques for developing one. He has certain skills and information which qualify him to speak with authority on educational program and procedure. Because of this the wise minister will give the director freedom to develop the educational program of the church. The minister will defer to his judgment when problems which they face are educational ones.

The minister who thinks that he must tell his director how the educational work should be done; who insists that certain persons be placed on the church school staff; who makes the decisions affecting the educational program and then expects the di-

rector to carry them out, really does not need a director of Christian education. He needs a puppet.

Since the educational program is the responsibility of the director, the minister should protect him as much as possible from the many details that can crowd in and take valuable time which should be given to planning and supervision. Inadequate staffs often make it necessary for the director to cut stencils when he might be planning with teachers. The director who is concerned with the total church program is happy to do anything that needs to be done. He draws no lines, saying, "This is my job; this is not my job." But such a person is too valuable to devote a major part of his time to work which might be done by volunteer workers or which might be left undone.

The following simple suggestions will strengthen the hand of both the pastor and the director:

1. Keep an open door between the offices of the pastor and the director. Regular conferences are good, but the knowledge that each is available for the other at any time is invaluable.
2. Commendation for work well done costs little and helps both pastor and director.
3. Each should acquaint the other with the various areas of the church's life. The director previews the agenda for the Board of Education with the minister and gets suggestions from him. The minister informs the director of that which is anticipated at the meeting of the Board of Stewards.
4. Exchange materials which each thinks will help the other do a better job.
5. The director must always remember that the minister is the pastor in charge. If the day comes when the director feels that he can no longer accept this fact, it is then time for him to look for another job.

Blessed is the church whose minister and director of Christian education have lost themselves in a cause that is larger than either and have found themselves anew in the creation of a Christian fellowship in their local church.

Thus, Ministers Are Trained

By RAYMOND A. TAYLOR

The chairman of the Board of Ministerial Training, Southwest Texas Conference, tells in this article what his conference is doing to provide atmosphere for the "calling" of young men to the ministry and how it guides candidates in their studies. He is pastor of First Methodist Church, Kingsville, Tex.

THE editor asked for an article on what one conference is doing toward recruiting candidates for the ministry and supervising their educational preparation. This article is just that; it makes no claims to originality or superiority in the program of the Southwest Texas Conference.

Let us take recruiting first. Three things deserve special mention: The Older Boys Conference; the Conference on Christian Vocations at Southwestern University, Georgetown; and summer youth assemblies at Mt. Wesley, Kerrville, Texas.

The Older Boys Conference is held at the time of the annual conference sessions. With its own separate meetings and speakers, the conference was begun with recruiting as one of the major objectives. The quarterly conference of each charge may elect a boy in the upper grades of high school. Attendance at these conferences has been gratifying, and the programs have been of a high order. The boys are given an opportunity to hear each year the conference speaker and to sit in on some of the conference sessions in order to learn something about the workings of an annual conference.

No effort has been made to high-pressure these boys into the ministry. The call to preach has been interpreted, and the work of the pastor outlined. The group has been confronted with the claims of the church without any disposition to say, "You ought to become a preacher." It would be possible to find out how many have gone into the ministry

or other full-time service, but not possible, I believe, to say in how many cases or to what degree the conference was decisive.

I have two impressions. First, it is the atmosphere of the conference and the new realization of the bigness of the church's task as much as any speeches delivered that help the youth make decisions. My second impression is that the conference atmosphere and speeches also help the boys make a more intelligent decision as to whether to stay out or come in. The success of the conference should not be judged by the number who "hear the call to preach," but by the number who can be brought to face the matter and decide intelligently. The conferences have other objectives, but this is the one which is of concern in this article.

The Conference on Christian Vocations has been held at the end of the year for several years at Southwestern University. As its name implies, it does not concentrate on the ministry alone—it is like the Older Boys Conference in this respect—but it includes the ministry. The Older Boys Conference attracts high-school youth, whereas the Conference on Christian Vocations primarily attracts college students.

One or more members of the Board of Ministerial Training are always on the faculty of the summer assemblies at Mt. Wesley, Kerrville. An announcement is always made that these and other faculty members are available for consultation. A faculty member usually makes a call for full-time service at the final consecration service.

There is emotion in this service, but it is not deliberately worked up. It is generated naturally by experiences in fellowship, worship, recreation, and study during the week. The registrar of the Conference Board believes this is the most effective recruiting we have done.

During the last eight years our conference has admitted fifty-two men on trial. Seventeen were admitted at the conference meeting last May. During the eleven years since unification only three have been admitted by the three-fourths rule. It seems significant that so many have sought admission on trial at the very time the standards were being raised.

It is my conviction that recruiting should begin in local churches and continue in Methodist student groups in colleges and summer assemblies. No young man should be told that he is called to preach—the pastor does not know that—but simply encouraged to face the question and given guidance in coming to his own decision. Indeed, is it unreasonable to suggest that recruiting should begin in the Christian home? Nearly all boys talk over their life-plans with their parents. A few parents are unhappy if a son or daughter shows any inclination for full-time service in the church. But I remember the joy of a Christian father who told me at a service club luncheon that his son and daughter had both volunteered for life service on the previous Sunday.

If the church wants promising young men for the ministry, then it must have a challenging program. Young people are idealistic. They want their lives to count. If they see that in their local church not much is being done, that the pastor must spend much of his time and energy working against a stone wall created by petty criticism and bickering, they are going to be reluctant.

The church with a great program will not lack for recruits. I made my personal decision on the occasion of the Centenary of Methodist missions. No one sermon or address or interview determined my decision. The whole spiritual uplift created by the Centenary observance was responsible. I believe the same was true of the Crusade for Christ, and it is true of the Advance for Christ and His Church. Following the Advance, there must be something else, if the number of candidates is not to fall off. To be sure, qualified young men

must be sought out by pastors, directors of student work, and other religious leaders, who will seek to induce them at least to give consideration to the ministry. Pastors can do this more effectively during such a period as the Crusade or the Advance.

Guidance and supervision in educational preparation. The Conference Board of Ministerial Training gives specific guidance to the men in the course of study. First of all, we have sponsors (members of the board) for men in each year of the course of study, including accepted supplies. The undergraduates are encouraged to correspond with their sponsor not only to keep him informed on their progress in the course of study, but also to discuss with him any questions they may have about advancement to the next year or eligibility for ordination or admission into full connection.

This is one of the finest and most fruitful things we are doing. It gives individual members of the board some definite responsibility. They take pride in being able to report to the board that every one whom they are sponsoring is ready for advancement or ordination as the case may be. As far as the undergraduate is concerned, the plan has the advantage of giving him one person to whom he can look for help and guidance. The candidate is encouraged to think of the board as a help, not as a hurdle.

Now and then, a few candidates have given us the impression that they were trying "to put something by us." These have had little success. The great majority, however, have been very co-operative. Very few have been "problems." Two or three have had to be continued in the same year for the full period allowed by the *Discipline*. We have let them know that we were unhappy about that and have tried to make them unhappy about it. We have not been very sympathetic toward excuses. Two or three have said they had been too busy to do a year's work on the course of study. They were told that they ought to do that much study every year

whether they were taking a course of study or not.

The board has established a schedule for the completion of the books in the course of study: "one book to be completed the first month after conference, half of the course of study by the end of six months, and all of the year's work by May 1" (our conference meets the latter part of May). We have not been "hard-boiled" about this, but we have pointed out the advantage of scattering the study throughout the year instead of concentrating too much on it the last few weeks before conference. A few have waited until nearly the end of the year and then have failed to finish or have done such unsatisfactory work that it could not be accepted. We have offered an inducement to the men to follow this schedule by paying their fees in the correspondence school if they do so. We have urged the Boards of Stewards of churches having undergraduate or accepted supply pastors to assist them financially to attend the summer pastors' schools, and not to count this week against their vacation time.

We have not neglected accepted supply pastors. Their sponsor has done a difficult job in placing each one of these in the conference course of study. The Perkins School of Theology conducts a summer school for accepted supply pastors providing scholarships and even travel expense. As only a limited number can be taken each term, nominations are made by the Board of Ministerial Training on recommendation of the district superintendents.

A proposal has been made by the Texas Methodist Planning Commission to establish at Perkins School of Theology (S.M.U.) scholarships in the amount of \$475 each for men in their freshmen year. One purpose of this is to make it unnecessary for them to take a student pastorate their first year in seminary. The Board of Ministerial Training has approved this proposal "in principle." Details of the plan and methods of raising the money have not been worked out at the time of this writing.

Wife of the "New Preacher"

By ELIZABETH CATE McKNIGHT

Since the pastor's wife is a partner to her husband, she, too, is in the ministry. But this is all for the good, provided she has patience and knows how to let herself be loved, says the author. Mrs. McKnight lives in Nashville, Tenn.

AT THE time of one of the periodic moves that are a part of the life of every Methodist minister's family, we were nearing the end of our journey. Somewhere in the small city before us was our new parsonage. For a few hours we had been homeless—for the time required to drive from the small college town, where we and our children had spent five happy years, to the outskirts of the brightly lighted, alien city. Somewhere before us was home, but I was frightened for my children, for my husband, and myself.

And then, because we were uncertain, my husband stopped to ask the way. "I am the new Methodist preacher. Can you tell me how to reach the parsonage?"

Suddenly I no longer felt afraid. We were not strangers or homeless. We were the Methodist itinerant ministry, and we had been here before. From the roads of the past we were on the move again. We were a part of all those who had gone before. It was almost as if I had seen my husband alight from his horse in a forest clearing with a Bible under his arm and heard him say those words, "I am the new Methodist preacher."

Just as his predecessors had been welcomed as they came to preach the gospel and administer the sacraments to an isolated people, so we were welcomed that we might perform the same services for this city congregation. A pattern had been set for us and a people awaited our ministry. It was to be a partnership between God and our family.

The position of the minister's wife

is unique in that in marrying a minister, she, in the truest sense of the word, also enters upon a career. She, as well as her husband, is set apart by the ministry. She must acknowledge its obligations and recognize that, in a sense, she becomes a symbol. She must realize that a determination to live according to any other pattern will undermine her husband's ministry and make it impossible to achieve a complete fulfilment of their marriage.

This prospect perhaps will appear disconcerting to the young woman who has married a man because of a compelling love and the desire to find fulfilment only in being his wife and the mother of his children. And yet in no other calling, I am convinced, are a man and his wife drawn more closely together than in a shared ministry.

Because seldom have any of her former experiences prepared her for the dual life she is to lead, the minister's wife frequently finds herself baffled and disheartened. But if she brings to her role of minister's wife a realization of its possibilities and a willingness to meet its requirements, she can succeed.

She must develop the quality of friendliness. She must know concern for those who are in trouble. She must learn to listen when the lonely would seek a sympathetic ear. She must, above all, possess the fine quality of tact both in speech and action. The quality of adaptability is essential to one who would achieve success as a minister's wife. Periodically she must adjust to new people, new surroundings, and to conditions often far from ideal.

If she would live serenely, she must learn to say with Paul, *I have learned, in whatsoever state I am therewith to be content*. She would not supinely accept conditions which should and could be remedied, but when the sit-



uation is inevitable she must accept it with composure. She should not alienate her husband's congregation with useless criticism. She must often put the best foot forward even with her husband, for if he senses unhappiness in her it is reflected in his own attitudes.

It is important to learn the art of letting oneself be loved. There are times when attention becomes irksome and privacy seems invaded by too zealous efforts to serve the minister's family. It is well to remember at such times that this is a tangible means by which people, often without realizing it themselves, perform an act of devotion to the Christ the minister and his family represent. In a real sense, it is necessary to remember *ye are not your own*.

Our discussion thus far has been concerned largely with attitudes. The question often arises as to the extent to which the preacher's wife should participate actively in the program of the church. Wherever possible she should let others take the lead; but she should be familiar with the program of the church in order to give advice and help if it is needed. She can best play her part by being genuinely interested and by being available.

The situation of the minister's wife with young children involves the necessity of facing the fact that the demands of motherhood leave little time for activities outside the home. To the young mother who has taken seriously the role of minister's wife,

there is often the feeling of conflicting loyalties, and the fear that failure to participate actively in the program of the church may be mistaken for lack of interest.

This situation was intelligently met by one minister whose wife was confronted by such a problem. With a fine sense of reasonableness and understanding, he said to her, "You take care of the home, and I'll take care of the church until the children are older and then we can work together again. Just be yourself and let the people enjoy you and the children, and they will love you all the more."

With relief this woman performed the functions of wife and mother. She perfected the art of loving and letting herself be loved. How well the plan worked is shown in the words of an elderly lady who placed an arm around the young wife as she and the children left the church one morning and said, "My dear, you are just what a preacher's wife should be."

If the role of minister's wife seems to ask too much, I would answer that it also gives much. Not the least of its gifts is the consciousness of being a part of a great commission. The fruits of her service are also rich in terms of personal growth.

There is the fact that she stands as a representative of Christ and so must achieve a measure of his spirit. Her perceptions are quickened to human need. She learns tolerance and develops a heightened sense of responsibility toward making known the answer to the problems of a troubled world. In keeping herself informed she remains mentally alert. In meeting many people she achieves social ease.

I once heard a minister who was facing his new congregation for the first time present his wife with these words, "I want to introduce to you my wife, the most charming woman I know." There was assurance in his words that his church would not be disappointed in his wife. It was an expression of appreciation for her acceptance with him of a common mission and purpose. It was an indication of an abiding love.

The Waste of Holy Smoke

By WILSON DAVIS

Each year in the United States church property worth millions of dollars goes up in smoke. Suggestions for reducing such waste are offered here by the pastor of Cecil United Parish, Elkton, Md.

IN THE church-building days of Bishop McCabe we Methodists sang a song containing this line: "We're building two a day." This pace has probably been accelerated over the years, but a startling parody of that song would feature the theme, "We are burning one a day." Such holy smoke is unsavory.

According to available facts (which at best are inadequate), we are informed that there occur more than 2,000 church fires annually with one-sixth of them (335) in Methodist buildings. Furthermore, 75 per cent of these fires destroy from one-half to all of the building involved. Various estimates of the average loss per fire range from \$3,000 to \$50,000. Using a compromise figure of \$25,000, this means that Methodists burn up about eight million dollars worth of churches each year. With only 40 per cent covered by insurance, it is evident that we are sending up over \$4,500,000 worth of smoke displeasing to Almighty God.

These losses are not restricted to any one type of community. Forty-five per cent occurred in cities of 50,000 or more, 31 per cent in towns of 5,000 to 50,000 population, and 24 per cent in villages of less than 5,000 and in the open country. Nor does the type of construction seem to make appreciable difference, for wooden buildings suffered 30 per cent; brick, stone, and brick veneer (with wooden joists) had a total of 66 per cent of all fires, and strangely enough 58 per cent had slate, metal, or asbestos shingle roofs. Considering these facts, what can be done to prevent this annual loss?



To answer this we offer, first, a few facts as to the causes of church fires. Overheated or defective heating equipment account for almost one-third of all church fires. Twelve per cent of the fires were traced to defective wiring or short circuits in the organ. Other preventable causes include smoking and repairing and painting hazards. Decorations account for another 15 per cent, while lightning and incendiarism add 12 per cent. More than 26 per cent could not be attributed to any specific cause.

With these facts in mind, the writer suggests the following as constructive measures to be taken.

1. The Conference Board of Lay Activities should institute a "Save-Your-Church" campaign of education and action in each local church.

2. The district superintendent should make more certain, at Quarterly Conference time, that each building is being adequately repaired and insured.

3. The local Official Board should seek to co-operate with the local fire department through its chief or the county fire marshal's office, inviting them to inspect the church buildings and to make specific recommendations. These will probably include: (a) checking furnace and chimney for defects; (b) building a fireproof

wall around and over the heating apparatus wherever it is located; (c) building fire-stops in organ lofts and partition walls which lead to inaccessible attics and roof spaces; (d) thermostatic control to regulate overheating and to prevent overdrafts; (e) more adequate janitorial service to insure more careful attention to heating services; and (f) installation of some sort of fire-detection device to sound a warning of fire or overheating in certain areas.

4. For open-country churches, the construction of a fire pond, cistern, or a dam across a nearby creek to insure adequate water supply in the case of fire.

Some of these recommendations may seem expensive and severe, but few churches ever fully recover from a total fire.¹ Therefore, the investment in safety should warrant the outlay.

In the writer's experience as an active fire-fighter, the meeting of such suggestions will materially reduce the incident of fire and will divert needed funds into proper channels; namely, to advance Christ's Kingdom. This would reduce the holy smoke that must be unsavory to God.

Volunteer Labor

In a recent study of 341 rural or village churches located in 44 states and belonging to 23 different denominations, it was found that the men of these churches contributed 40 different types of labor gifts.

In 10 per cent of the churches the voluntary labor of the men was used in building a new church or parsonage or in putting on an addition to the old one. The 605 men who helped with such construction in these 34 churches contributed an average of \$79.31 in labor per man or \$1,845.57 per church.

These voluntary labor gifts are described in a new bulletin entitled *Men Working*. It contains 72 pages and 58 photographs of men at work. The Rural Church Department, Drew Seminary, Madison, New Jersey, is distributing this bulletin on a non-profit basis for 30 cents a copy.

¹ Acknowledgment is made to the National Board of Fire Underwriters, the National Fire Protection Association, and *Fire Engineering* (a magazine put out by Case-Shepherd-Mann Pub. Corp., New York, N. Y.) for data and general viewpoints used in this article.

the idea forum

Wedding Ritual

Every once in a while the minister is confronted by a problem of ritual for which there seems to be no official solution. Here are workable solutions I have found for two such problems.

1. *A wedding where another clergyman is invited to assist.* A common solution is for the ministers to divide the service, one taking one portion and the other the next, and so on. This solution is apt to destroy the essential unity of the service. After some trial and error, I have found what seems to me to be a real solution, at least for an altar-centered church.

The assisting minister precedes the officiating minister as he enters the church with the groom and best man. The minister goes at once to the altar while his assistant waits at the steps of the sanctuary for the bridal party. Here the assistant conducts the first part of the service. As soon as the bride has been given away by her father, he turns and leads the bridal party to the altar where the minister in charge finishes the service. In this way, each minister has a definite task, and confusion is avoided.

2. *A wedding in which the sacrament is administered to the bride and groom.* A study of the sacrament itself and of its traditional celebration reveals the fact that there are four essentials to a valid celebration: the prayer of confession, the absolution (prayer for pardon), the prayer of consecration, and the administration of the sacrament.

The prayer of confession and the absolution can follow the first prayer of the service (page 411, Book of Worship). The service then proceeds as usual, but before giving his blessing the minister turns to the altar for the prayer of consecration. After receiving Holy Communion in both kinds himself, he administers the sacraments to husband and wife who are still kneeling. The service then closes, as usual, with the blessing.—*William Esler Slocum.*

(Pastor of the Methodist Church, Eldred, Pa.)

Pastors' Meditations

It is commonly expressed among the clergy that they are so busy leading others in worship that they themselves often are lacking in their individual worship.

Especially is this true in the prayer life of many pastors whose hours of work are long and busy.

One young minister that I know in seminary has this problem somewhat mastered. In the midst of a very busy life consisting of hard studies, the reading for and the writing of papers, he has found a quietness that stands out in his life.

He has found a way of worship that gives him strength and communion with God.

Every day, either early in the morning before the rest of the school is awake or late at night when the noises have quieted down, he sits at his desk and writes a meditation and a prayer. These meditations are not profound. They are not based upon some great theological or philosophical argument.

They are based upon some aspect of his immediate day. In the quietness of his room he pens his thanks to God for a beautiful day or for a good night's rest.

He shows his appreciation for having found the solution to some weighty problem, and gives God the credit. He prays for peace, or he intercedes for some friend that he knows is in trouble.

He attempts to find expression for the worshipful attitude of his heart. And then, closing his meditation, which never consists of more than one small page in a small notebook, he writes a simple prayer. A prayer that usually gives an insight into the depths of his soul.

All ministers, I believe, can find this a worthy project. The writing of a meditation and a prayer is a wonderful way to start or end a long day.

—*Paul K. McAfee.*

(Pastor, Michigantown Methodist Church, Michigantown, Ind.)

EASTERTIDE PREACHING

Here are one minister's ideas for preaching and worship during the Eastertide season, which extends from March 25 to May 6 this year. (Lenten Preaching-II appeared in the February issue, page 25.)

Logic of Immortality

March 25, Easter Day. Colossians 3:1-11; John 20:1-10. This is the day to affirm faith in "the life everlasting." In the epistle for today it is the ethical implications of the resurrection that are stressed. Preach on "The Resurrected Life."

Mark Twain once wrote "on the wisdom of conducting one's own funeral." The reaction of a man who suddenly finds his name, by mistake, on a corpse is vividly related in Fulton Oursler's *Why I Know There Is a God* (Doubleday & Co., \$2.00), Chapter 13. The experience changed his life.

If you have been raised with Christ, seek the things that are above. (R.S.V.) That is the logic of immortality. To achieve this a man needs to put to death the old vices (read Moffatt's vivid list in Col. 3:5). First, the sins of the flesh are to be crucified. These were the sins of the prodigal son. Second, the sins of the disposition are to be dealt with severely: *off with anger, rage, malice, slander, foul talk! Tell no lies to one another* (Moffatt trans). These vices were characteristic of the elder brother. They are just as vicious, often more so, than the sins of appetite and impulse.

This is only the beginning. When the old habits have been sloughed off, new ones must take their place. *Put on the new nature.* The belief in the life everlasting leads ultimately to a new life made up of new thoughts, new habits, and new attitudes. (Read H. A. Overstreet's *The Mature Mind*, W. W. Norton & Co., \$3.50, Chapters 12 and 13.)

In this new nature the human distinctions of race, ceremonial, culture, and social status disappear. Eternal life is a brotherly life. C. S. Lewis' *The Great Divorce* (Macmillan Co., \$1.75) presents an ironical form how mistaken our common behavior appears against the background of "the life everlasting."

The gospel lesson offers another approach. People need to have their faith in immortality supported. Verse 8 provides a text. The theme is "Not Without Hope." The disciple was persuaded by the empty tomb. This, at best, is negative evidence. The hope of immortality is supported by the spiritual nature of man. As there is food for his hunger and truth for his mind's thirst, we believe there awaits a fulfillment to his longing for immortality. God has put eternity in our heart.

A second evidence is the nature of God. Would He mock man by giving him a false hope which could never be satisfied? Would He send us forth to weave a network of human fellowships only to have them perish in the dust? To these intimations of immortality we may add the resurrection of Christ. He is not a dead issue. This man of Galilee troubles our dreams, condemning the shabby things we have done and providing a stimulus to nobler endeavor. Finally, Christian experience offers the clearest intimation of immortality. The man whose heart has been strangely warmed by the presence of Christ in his life is sure of the "soul's invincible surmise."

John H. Holmes's *The Affirmation of Immortality* (Mac-

millan Co., \$1.50) will prove helpful. Excellent prayers will be found in Morgan P. Noyes's *Prayers for Services* (Charles Scribner's Sons, \$3.00), pp. 188 ff. and *The Book of Worship*, p. 176 ff.).

Attachment to Christ

April 1, First Sunday after Easter. Romans 6:2-11; Luke 24:13-35. The gospel lesson tells the story of "The Rediscovery of Christ." He must be found again by every individual in each generation. They had lost Him in the events of their time. Power politics seemed stronger than God's purpose. They could not interpret the signs of His presence in human affairs. Again, they were slow of heart to believe. Faith is not only a matter of brains, but of courage. (Read Fulton J. Sheen, *Lift Up Your Heart*, McGraw-Hill Co., \$3.00, Chapter 12.) In the fourth place, these disciples failed to understand the scriptures.

The rediscovery came as they responded to Him in faith and fellowship. The simple meal became a sacrament. Their minds were illumined, but more significant their hearts were strangely warmed. This rediscovery they immediately shared.

The lesson from the epistle suggests the possibility of "A New Perspective." Paul raises the rhetorical question, *Are we to continue in sin that grace may abound? By no means!* (6:1, 2a R.S.V.) The grace of God does not mean cheap and easy forgiveness, as the skeptic is likely to conclude. For the Christian it means strenuous effort to *walk in newness of life* (6:4). A new perspective may come to a man, first, through finding a new idea and seeking to realize it. Second, by a change of attitude toward man and God which produces a new habit of living. Third, through a new affection. The strongest affection is a new attachment to Christ. Fourth, through finding a new cause and giving oneself loyally to it.

Appropriate hymns for this day are 170, 297, 162.

Rhythm in Living

April 8, Second Sunday after Easter. I Peter 2:21-25; John 10:1-16. The epistle speaks of Christ *leaving you an example* (I Peter 2:21). Call the sermon "The Persuasive Power of Example." There are those who disdain to speak of Christ as an example. They consider it incompatible with his divine nature. Yet in the story of the washing of the disciples' feet, he said, *I have given you an example, that you also do as I have done to you* (R.S.V.).

Men need an example to live rightly. (Read Saint-Exupery, *Wind, Sand and Stars*, Harcourt, Brace & Co., \$1.75 pp. 16 ff.) "He had given in his life and maxims a perfect example of that consecration, humility, chastity, and charity which were the essence of regeneration." (Read George Santayana, *The Idea of Christ in the Gospels*, Charles Scribner's Sons, \$2.75, pp. 51 ff.)

In him is an example of freedom from evil. There was no discrepancy between creed and conduct. He was free

from guile, and words betray the soul of a man. When reviled, he did not seek revenge. When he suffered he did not threaten but forgave his tormentors. Above all, he is the supreme example of what faith in God can do for a man. By his stripes we are healed if we let his example persuade us.

In the gospel lesson we have an excellent background for a sermon whose title might be "Rhythm in Living." A suitable text is 10:9.

The mood of contemporary life is "to go out." The urge to be doing is part of the heritage from our frontier forefathers. It dominates education which urges, "learn by doing." In religion this mood leads to multiplied activities, barren of devotion.

The other side of living is "to go in." We need to "catch our breath" as did Alice in Wonderland. The physical body as well as the soul needs alternation. (Read A. J. Gossip, *In the Secret Place of the Most High*, Charles Scribner's Sons, p. 15ff.) To go in gives man insight, poise, and power.

Jesus is the supreme example; *he went about doing good*. Yet he *continued all night in prayer*. At its best life is rhythm alternating between the worship of God and the service of man.

Suitable hymns for this day are 341, 376, 73, 372.

Inner Strength

April 15, Third Sunday after Easter. Ephesians 3:14-21; John 6:27-40. The theme for the day might be "Keeping Steady Within." Inward renewal is greatly needed in our turbulent times and yet so often neglected by Christian men and women. "All God's children got troubles," yet the resources of Christian faith are adequate. The loss of spiritual morale may come through affliction or anxiety. Rebellion against circumstances or hate against another contribute to disquietude of spirit. Moral conflicts also weaken the person.

God does not help by changing man's circumstances but by strengthening the man within. [Read J. A. Hadfield's *The Psychology of Power* (out of print).] Inward renewal comes through faith in Christ. Not a merely intellectual assent but the opening of the mind and heart that Christ may become the stimulus for living.

Second, inward renewal comes through love; obedience to the moral insights granted by God. Faith is hindered more often by lack of moral conduct than by lack of brains. (Read F. J. Sheen, *Lift Up Your Hearts*, McGraw-Hill Co., \$3.00, Chapter 12.)

This inward renewal is continued through shifting the center of life from the self to God. We worry too much about "I." Men think too little about God. Experience shows that this inward renewal comes through companionship with God. It is illustrated in the way Lucy Manette brought restoration to her father in Dickens' *The Tale of Two Cities*.

This inward renewal must take place daily.

Use hymns 315, 286, 324.

"They That Hunger" might be the theme for a sermon based upon the gospel lesson. There is among men a great yearning for something, they know not what. Men's hearts are restless. There is an intellectual hunger for a satisfying philosophy that gives meaning and purpose to human living. Again, there is a moral hunger for guidance upon the contemporary moral dilemmas of men and women. And every sensitive soul is aware of the spiritual hunger of persons for faith, peace, and a new power that will enable them to live victoriously.

Christ is the bread for human hunger. He gives meaning to life. In Him men find guidance for victory in moral con-

flicts. In His will men discover power and peace for contemporary living.

Suggested hymns are 111, 210, 339.

The Meaning of Worship

April 22, Fourth Sunday after Easter. Revelation 22:1-5; John 15:1-12. The passage in Revelation recalls the suggestive metaphor in Ezekiel 37 of the river flowing from the temple. These two passages form excellent background for a sermon on "The Will to Worship." Worship is the means whereby men drink of the river of life and live. Most persons do not know how to worship. The first step is to clear the mind of all distractions and think about God, his mercy and judgment. Second, to confess our sins and infirmities. The next step is to seek illumination for our life; a solution to our perplexity. Finally, to dedicate ourselves to what we see is God's will for us. From this worship experience flows a cleansing, healing, transforming power for the individual and the community.

Use the prayer of invocation found in the Book of Worship, page 4, or the petition from the Gelasian Sacramentary given in M. P. Noyes, *Prayers for Services* (Charles Scribner's Sons, \$3.00), p. 115.

Suggested hymns are 1, 73, 259.

The gospel lesson for this day is a reminder of "The Law of Love" (John 15:12). The Christian virtue of love is in danger of being neglected as a mere sickly sentiment. All problems resolve themselves into human relationships. Here is the gospel solution, *This is my commandment, that you love one another as I have loved you* (R.S.V.).

Love is forgiveness and reconciliation. It does not seek revenge. Love is unanimity—but not uniformity—of mind and judgment. Christian love comforts and consoles another. It is compassionate; love edifies or builds up. It is spiritual and moral maturity. And love serves. This grace has its source and spring in the relationship between the disciple and Christ.

An appropriate prayer is the Collect for the Sunday before Lent in the Book of Common Prayer. Suggested hymns: 372, 458, 461.

Unity

April 29, Fifth Sunday after Easter. I Corinthians 12:12-15, 26, 27; John 17:11, 14-26. The epistle lesson suggests the theme of the unity of the Church. "All One Body We," might be a good sermon title. The unity of the Christian Church is an organic unity more like the human body than the organization of an army. This unity is created by the possession of one Spirit, the Spirit of God. Through this Spirit the normal barriers to human fellowship are transcended; barriers of race, cultural diversity and economic status. (Read Clarence T. Craig, "The Church of the New Testament," page 31, Vol. I, *Man's Disorder and God's Design*, Harper & Bros., \$5.00.)

It is of utmost importance that there be neither discord nor disharmony within the Body of Christ. The church might well inscribe on its walls the words on E. Stanley Jones' Ashram at Sat Tal (India): "Here we enter into a fellowship, sometimes we will agree to differ; always we will resolve to love, and unite to serve."

So sincere and profound is this unity that it produces a genuine sympathy. When one is hurt all feel it. When one is honored, all share in the rejoicing. By the warmth of its fellowship the church may bridge gaps between men.

Use the familiar hymns which exalt the church—379, 381, 380.

This is Rural Life Sunday. In I Corinthians Paul uses an unusual word that is translated, *you are God's field* (R.S.V.). Professor J. Newton Davies, formerly a teacher at Drew University, suggested it be translated, "You are God's farm."

There are many resemblances between the church and the farm. The farm represents land that is reclaimed, ploughed, and tilled. The church comprises men and women whose lives have been ploughed, their sins uprooted and virtues planted. Again, the church, like the farm, cares for its young. The wise church cares for its children as diligently as the farmer's wife cares for her chicks. There is a further resemblance in that there is work for all: on the farm and in the church children, youth, and adults all have a part to play.

The church, like the farm, is not an end in itself. It is a means to an end. The farm supplies vegetables, grain, cattle, and milk for human need. The church exists to serve mankind by bringing to bear upon human life the Spirit of God.

Hymns 18, 4, 72 are appropriate.

The Sovereignty of God

May 3, Ascension Day. Revelation 5; Luke 24:44-53. Sovereignty is an international issue in these days. It appears to be the right of every nation to do as it pleases to suit its own purposes. The prophets found ultimate sovereignty in God. "The nations before Him are as a drop in the bucket." To the writer of the Book of Revelation there was no question; God is the sovereign power and Jesus Christ shall reign, in Handel's words, "forever and ever and ever, hallelujah."

Here is opportunity for a sermon on "Christianity and History." There is a view which believes the universe to contain the secret of its own development. This is naturalism. Communists think of history as the result of the play of economic forces. Others see the world as the result of blind chance.

The Christian view is that God is the arbiter of history. In Jesus Christ stands revealed God's power and purpose. Can we hold this faith in the face of the events of our time? Christians believe a destiny "shapes our ends rough-hew them how we will." (Read Herbert Butterfield's *Christianity and History*, Charles Scribner's Sons, \$2.75).

The gospel lesson for the day suggests a reiteration of the theme "You Are My Witnesses." The Christ is risen and ascended, but his spirit may be found in the hearts of his disciples. They are commissioned to continue his work.

The issue today is not whether Christianity is true or false. Men want to know: Does Christianity—true or false—really matter? The answer must be written not in logic but life.

There is a witness of words. *Let the redeemed of the Lord say so . . .* And a witness of work. Christians cannot hope to influence contemporary life unless their faith leads them to act. Third, there is the witness of worship. A man at prayer is a better argument for Christian faith than many books. There is the witness of sacrifice and suffering for the sake of one's faith. Dr. Niemoller is an illustration. There is also the witness of those who are patient and steadfast in affliction and adversity. In these ways and many others men proclaim their hope in the risen and ascended Christ.

Suggested hymns are 170, 460, 169, 164.

Maturity

May 6, Sixth Sunday after Easter. Ephesians 4:1-13; John 14:12-21. Men often ask, "What is the church all about?" In Ephesians 4:13 there is a clue to the answer. The



church exists to bring persons to moral and spiritual maturity. Call the sermon "Toward Spiritual Maturity."

Evidences of spiritual immaturity abound: bad temper, hatred, anxiety, disintegrated human relationships, greed, indecision, lack of faith in God, lack of co-operation among groups, inability on the part of the individual to meet crises.

One sign of spiritual maturity is the capacity to endure. *Love suffereth long and is kind.* The mature mind turns tribulation into triumph. Second, Christian maturity means the individual holds a sane view of himself. He does not consider himself more highly than he ought to think. Again, spiritual maturity requires that a person accept himself, admit his errors, confess his failures, and seek amendment of his life.

Christian maturity finds expression in a keen sense of God and a steadfast faith. Finally, spiritual maturity means the willingness to share in group life, especially in the fellowship of the church. The individual cannot attain spiritual maturity in isolation.

The church exists to help people attain to *mature manhood, to the measure of the stature of the fullness of Christ* (R.S.V.).

Appropriate hymns are 77, 299, 376. A suitable collect is that one in the Book of Worship (p. 34) beginning: "Direct us, O Lord, in all our doing."

May 6 marks the beginning of National Family Week. The sermon may well consider "The Faith of Our Families." The home needs to face its foes: the speed-up of life, divorce, liquor, the feverish pursuit of pleasure. In the face of this offensive, let the home review its function: to kindle the love of parents for their children; to create respect for parents on the part of children; to preserve the mutual love of husband and wife. In a word, to edify the members of the family.

The faith of the family will enable it to meet its foes and fulfil its function. The home is the cradle of religion. The home was also the first church: *the church that is in their house* (I Cor. 16:19). On the day of Pentecost the disciples were assembled in a home. Some families seem fearful, as was David, to take the ark into their home. Yet the altar blesses every home in which it stands. (Read II Sam. 6:11.)

The faith and affection of his family is man's refuge in adversity, his light in darkness. (Read Admiral Byrd's *Alone*, G. P. Putnam's Sons, \$3.00, p. 179) The strength and faith of the family influence not only the individual but also the nation and the church.

Suitable hymns are 426, 428, 429. Excellent prayers for the family will be found in the Book of Worship (p. 336 f.).

Clinical Material

The woman in this report seeks out the pastor for advice after her husband, from whom she was separated, requested a divorce. While the pastor-counselor rightly holds back advice, he errs by employing bad technique: a barrage of direct questions. The editor's comments are in italics.

Broken Marriage

A young woman called me on the phone to ask for an appointment. She said that the local newspaper had referred her to me. I made an appointment for her, and she came at the time set. She was greatly agitated, and after the usual introduction she began the following interview. She was approximately twenty-four years old, rather attractive, and neatly dressed.

She said, "Reverend, I have come to ask you if I should give my husband a divorce. I only want to ask you, should I give him a divorce?" At this she began to weep.

After waiting for the weeping to subside I said, "Let us begin at the beginning. Tell me about yourself and your husband. How long have you been married?" (*I would have given her more chance to talk about the problem she had come to discuss, later directing her thoughts back to earlier events that lead up to the present situation.*)

"I only want you to tell me, shall I give my husband a divorce?" More weeping. I waited for a moment or two.

"How long have you been married?"

"I only want to ask you, shall I give him a divorce?" (*The counselor needs to explain to her why he cannot answer this question. Then, perhaps, he might ask, "Do you want to give him a divorce?"*)

"Does he want you to give him this?"

"Oh, yes. last night he asked me for a divorce!"

"Are you living together now?"

"No. We separated last December. Since then we have lived apart, and now he has asked me for a divorce."

"Do you have any children?"

The woman in this report seeks out the pastor for advice after her husband, from whom she was separated, requested a divorce. While the pastor-counselor rightly holds back advice, he errs by employing bad technique: a barrage of direct questions. The editor's comments are in italics.

The woman in this report seeks out the pastor for advice after her husband, from whom she was separated, requested a divorce. While the pastor-counselor rightly holds back advice, he errs by employing bad technique: a barrage of direct questions. The editor's comments are in italics.

"Yes. One little girl, five years old, Sandy."

"How long have you been married?"

"Nearly six years."

"Was your husband in the service? Was he overseas?"

"Yes, he went into the service about eighteen months after we were married. He went overseas about the time the war was over."

"How long was he overseas?"

"About a year and a half, maybe two."

"Was the baby born when he was overseas?"

"Yes, he was sent overseas after I became pregnant and he came back when Sandy was about two."

"How did he act when he came home?"

"He didn't act too well. He didn't like my working. He didn't seem to like the baby. He didn't like the furniture. He didn't like my working the day he arrived home."

"What do you mean, 'He didn't seem to like the baby'? How did he act toward her?"

"He seemed to want to hurt her. He would pinch her and wanted to hear her cry when he hurt her." (*This is an interesting illustration of jealousy on the part of the husband.*)

"What did you do?"

"At first I didn't know he was hurting her. I didn't know that was why she cried when he was around."

"Did you treat him like you were glad to see him? . . . Were you glad to see him?" (*This is a very direct question, as many of the above have been. Better to have put the question in a different way, as, "How did you feel toward your husband when he returned?"*)

"Oh, yes. I was glad to see him;

but he acted very strangely."

"How do you mean, strangely?"

"Oh, he criticized my working. He didn't like the furniture I bought." (*She did not pick up the lead he offered.*)

"Did you resume normal relations between man and wife? Did you sleep with him?" (*This is too rapid a shift to another subject.*)

"Oh, yes, right away."

"Was it like always?"

"Oh, yes!" [*Emphatically*] (*Perhaps too emphatically. Women in marriage counseling often do not give an adequate or correct history of sexual relations in early interviews.*)

"Why were you working? Where was the child during your work?"

"I had her with me over Saturday and Sunday. I had her with a lady who had kept her since she was eight weeks old. She took good care of her."

"Did you stop working when he returned? Did he get a job?"

"As soon as he went to work, which was soon, I asked him if I could stop working. He said 'yes,' so I did, for three months."

"How did things go then?"

"He didn't make very much at first, and the bills began to pile up. He said if I hadn't stopped working we would have had money."

"Did you have Sandy with you?"

"Oh yes, I brought her home right away. But then I found out he was making her cry."

"Did you ask him when he was doing this? Why he wanted to hear her cry? Did you ever show him how to hold her and love her?"

"Oh, yes. I asked him, but he didn't know why."

"Did you ever show him how to hold and love her?"

"No, I didn't know what to do. I just tried to keep her away from him."

"After three months, what did you do?"

"I went back to work and put Sandy out with this lady again."

"Did this satisfy your husband?"

"No, he still criticized me for everything. He began to go around with a boy friend."

"What do you mean, 'go around with a boy friend'?"

"Oh, they went fishing and down to the drug store to whistle at the girls. The boy friend was always around. If I wanted to go out he went along."

"Tell me about this boy friend. How old was he?"

"Oh, about nineteen. He came around all the time!"

"Did you ask your husband if you and he could get out alone?"

"Yes, I did, and he said that as long as my sister lived with us this boy could stay around."

"Oh, your sister lived with you?"

"Yes. I took my sister in when she was pregnant and her husband deserted her."

"What did you do when your husband said this?"

"My sister went to California and had her baby and almost died."

"Did the boy friend stop coming?"

"He stopped because he got married."

"What then?"

"My sister was having such a hard time that I asked my husband if she could come back. You see, my mother told me that I should always look after her because she wasn't well."

"Couldn't your sister stay where she was?"

"Well, you see, I promised my mother to look after her."

"What did your husband say?"

"He said, 'Okay, tell her to come back.'"

"Did she?"

"Yes, she came back and lived with us—she and her baby boy."

"I see; and you were working and your baby was in a nursery?"

"Yes, but my sister put her baby in the nursery too, and she went to work on a night shift so she wouldn't be in our way."

"How did your husband act now?"

"He didn't act very good. He kept on hurting the baby. Once I caught him shooting spit balls at her, and

she was crying because of this."

"What did you do?"

"I told him he must stop, and he just sulked."

"Did you ever show him how to love the baby and play with her?"

"No, I was afraid he wanted to hurt her. She always cried whenever he came near her."

"How long did this arrangement with your sister last?"

"Until her husband came back and talked her into taking him back."

"Did she go and live with him elsewhere?"

"Yes, until she got pregnant and then he left her again. Now she's going to have this child and the doctor doesn't think she'll make it." More weeping now.

"Where is she now?"

"She went to the home where her boy is, and the lady cares for both of them."

"Where your baby is too?"

"Yes. I still work; I have to work. I have two jobs. I work forty-eight hours on one and nineteen on the other."

"Whew! What caused you and your husband to separate?"

"I wanted a new house. We argued about the plans. He's a carpenter, and he has worked up to a regular carpenter. He's worked extra hours for his boss and he was going to apply these extra hours on the house. But instead, he got mad and turned in the extra hours and bought a new car. I begged him to let me quit working, but he said we have to pay for this car."

"You argued about the house and then about the car?"

"Yes. I told him we needed a house, not a car. I was willing to keep on working for a house but not for a car. We had a big argument. He says I told him to get out, but I didn't. He left, and we have been separated ever since. What I want to know is, shall I give him a divorce and can I get support money, and is the car half mine?"

"Just a moment. Did you tell him to get out?"

"Well, he said, 'Either your sister goes or I do.'"

"What did you answer?"

"I said, 'My sister stays.' You see, Reverend, I couldn't put my sister out. I promised my mother I would look after her."

"Did he go right then? What about your sister?"

"He left, and we've been separated ever since. My sister left too because she said she didn't want to cause any trouble. She went to this lady's house."

"Had you ever suggested to your husband that he ought to see a doctor?"

"Yes, several times. But he wouldn't go. So I went. I told the doctor, and he said he wanted to consult a psychiatrist. The doctor also told me to keep the child and myself away from my husband."

"When was this?"

"After we separated. You see, I knew there was something wrong with him, and I told the doctor what it was."

"What was it?"

"I'd rather not say."

"Mrs. Darlow, whatever you tell me is confidential."

"But, I told the doctor, and I'd rather not say."

"Of course, you don't have to tell me but I would appreciate it if you would." (*The counselor should have let this ride and not persisted.*)

"I'd rather not say."

"Was it something about sex?"

"I'd rather not say. All I want to know is, shall I give him this divorce?"

"That is why I am asking you. I am trying to help you. I really need to know if I am to help you. As I have said, it is confidential."

"I'd rather not say. I came to you as a minister to ask you shall I give him the divorce that he has asked for?"

I realized that I could get no further in this interview. Somewhere I had failed to establish enough confidence for this question and its answer. I felt that if this situation was

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to be helped I should try some other angle.

"Mrs. Darlow, do you think you and your husband could both come to see me?"

"He wouldn't go to a doctor or a psychiatrist, only to a lawyer. He wants a divorce. He wouldn't come here, I'm sure."

"Would you ask him?"

"I will if you will promise never to tell him I was here first."

"Will you ask him?"

"Yes. Do you have a phone I could use?" She called her husband and asked him if he would see me. At first he declined. She told him she would go to a lawyer as soon as they had seen me, but she asked him for this last favor. He agreed reluctantly and we made an appointment.

Pastor's Summary: I feel that much may lie in whatever it was that she told the doctor. Perhaps much will come out in the interview with the husband. I intend to talk to them together first and then talk to the husband privately. What may come out of this, one never knows. My feeling is that there is something wrong sexually with their marriage. Much water has gone under the bridge. The separation has been too long. She came to me very late. The wife needs both a doctor and a psychiatrist. This case may be too late for them now.

Editor's Summary: One gets the feeling of great tension in this interview. The pastor never succeeded in getting Mrs. Darlow to relax and talk freely. This was probably because he asked questions too fast and too persistently. When a person comes for help (a type of pastoral situation different from most of those we have presented in this department) the technique should not be the same as that used in a situation when the pastor goes to the parishioner. The counselor should be much more relaxed, more passive, more permissive.

He should have explained immediately that he could not tell her whether to get a divorce or not, but that he might be able to help her reach her own decision. There were

times when the pastor was close to arguing with Mrs. D. In spite of this a great deal of information came out. There are several points that indicate pretty serious psychological difficulties: the husband's treatment of the child is the most extreme and serious. His relationship to his "boy friend" seems to be another. Also, his attitude toward his wife's working and toward the furniture points to further psychological peculiarities.

We would like to know something of their courtship, and how they got along at first. Something developed so far as their sexual relationship is concerned that is far from being what it should be.

I doubt if there is much chance of saving this marriage; but the pastor may be able to help the individuals: the wife, the child, the wife's sister who needs help, and possibly the husband.

MR. AND MRS. D. kept their appointment but they were late, and the evening was very crowded with people at the door and on the telephone. I had just received an urgent phone call from the hospital that a member was dying. I was in consultation with another couple about their wedding. Still another couple was waiting to see about having their baby baptized when Mr. and Mrs. D rang the bell.

I had to ask them to wait a few minutes. I cleared things as rapidly as possible for the D's. I couldn't fail to see them now that they had come; but their being late had upset my plans and I was slightly rushed. It was now or never, however. (*This combination of circumstances was most unfortunate. Not many of us could do a good job in such a situation.*)

When they came into the room, the tension was so strong it was like static electricity. The short wait in the other room had only served to step up the voltage. Realizing this, I tried to be casual, pleasant, and especially careful. They sat down and the interview began.

"It was nice of you to come. I appreciate it. I would like to help you if I can."

Mr. D. said, "I only came because she promised to go to see the lawyer

with me tomorrow morning."

"I see! What seems to be the trouble?"

She said, "Since I called you for this appointment, I have decided to give my husband his divorce."

"I see. Then, everything is settled."

Mr. D. said, "It certainly is with me. It has been a long time. I only want a divorce."

She said, "What I want to know is, does half the car belong to me?"

"What do you think, Mr. D.?"

"The car belongs to me. I paid for it, and it's mine. We settled all this before. She got the furniture."

"The furniture only brought one hundred and fifty dollars, and you borrowed eight of that. The car's practically new and worth a lot."

A terrific argument began—about the car, the furniture, the alimony, child support, and so forth. After several unsuccessful attempts to calm them, I settled down to wait for a lull and to protect the furniture (my furniture, that is). The fight was with words and it was quite bitter.

When a lull came for breath, I said, "I think all of this can be settled by an agreement entered into by both of you, calmly, without much of this bitterness. Perhaps now you are ready to face all of this calmly and to discuss everything reasonably. However, now is not the time, but if you would care to see me later on I shall be glad to help if I can."

Mr. D. said, "I only want a divorce. I only came because she said she would see a lawyer. It's always the same way."

"Do you have any future plans, Mr. D.?"

"None at all. I only want to get this settled and get a divorce, but I've given her all I'm going to."

"Why not forget tonight and try again, and then we can talk it over."

Mr. D. stood up and said, "Thank you, and good night."

Mrs. D. stood up and said, "Good night and thanks!"

Walking with them to the door, I suggested that Mrs. D. call me if she wished to talk with me further.

Pastor's Summary: My early feeling about her coming to talk too late still prevails. The separation has been too long without any steps toward

reconciliation. No further evidence concerning the sexual situation or what she told the doctor was forthcoming. The bitterness seemed to stem from a serious sexual maladjustment too deep to be determined in one interview. Of course, I feel that the interview was a failure from the counselor's standpoint, for it never really began.

Mrs. Darlow called me late that evening to thank me for the time I had taken with them and to apologize for the way they acted in my presence. She told me that after our first talk, she had decided to give her husband the divorce, and that she kept the appointment as a matter of keeping her word, especially since her husband had agreed to come. She further stated that he had told her that he did have future plans, which

included being remarried as soon as the divorce was final.

I urged her to see her doctor, to cut down on her work, and to make some arrangements to be with her child more, if possible. I offered my help whenever she felt the need, urging her to call for an appointment whenever she wanted to talk with me.

Editor's Summary: This interview is not surprising. The pastor should have made a definite appointment to see Mrs. D. again, as it is doubtful whether she will come of her own accord. A separation and divorce is a broken interpersonal relationship, and a person going through one needs pastoral help just as a person suffering from grief. The danger here would be the quick development of a strong dependency relationship. This woman faces a stormy future.

Christian Doctrine of Redemption

(Continued from page 14)

which, though costly and not without inconvenience, one may be able to render. In a given situation, however, one may feel it practically impossible to refuse because of the strength of ties of friendship. Similarly, one may interpret "irresistibility" not as the sheer power of God but as indicative of the winsomeness of the call that comes through Jesus Christ. Its irresistibility is not that of the law of gravity but that of the appeal from a friend. That is so far from the negation of personality and liberty that it is in fact the highest expression of both.

"*Called to Be Sons.*" Redemption through the divine grace is the fulfillment of personality because by grace we are called not to a *consciousness of servitude . . . but [to] a consciousness of adoption as sons, which makes us cry 'Abba!'* that is, Father (Romans 8:15, Goodspeed trans.). If the principle of *noblesse oblige* has any significance, it must

apply here. He whom God calls as his son is given a new status, a new dignity. A new depth and height are added to personality. And with it there is a new moral and spiritual demand: one must therefore conduct oneself as a son of such a father.

The Divine Initiative as Redeeming Grace. The incarnation of God in Christ reveals the divine initiative in redemption and the sonship and spiritual wholeness to which we are called. The death of Christ further reveals the action of divine grace, forthcoming and free. The depth of love is shown by the price paid for its revelation. Christ's suffering unto death reveals how intensely God yearns for us while we are still sinners unconscious of our need for redemption.

The cross, then, is not the reconciliation of an angry God to a supplicating humanity but of a penitent humanity to a loving Father-God. It is redemption, for it makes possible a new relationship with God on the basis of grace and faith. It leads not to new slavery but to that service and love of God which is the way of perfect freedom. The gospel of the divine initiative in redemption, there-

fore, is not a denial of anything significant in man. On the contrary, it calls forth that which is best in man. Far from being self-negation, it makes possible the very highest level of self-realization.

This is biblical religion, Christian faith in its basic expression. We need to see ourselves in such a light from God as this—not simply as unfortunate victims of circumstance but as sinners against God. Yet also we need to see ourselves as objects of God's love, which takes the first step in revealing itself in order that it may call forth our response in faith.

CLINICAL TEACHING MATERIAL

To further the preparation of laymen for pastoral calling I have prepared study material, with teaching instructions, built around actual calls. Thus the drama of living material is preserved, and at the same time the benefits of careful investigation are presented. This material, combined with a study of the *Guidebook*, will build up the confidence of the callers, help sustain their interest, and prevent them from doing harm. The calls are evaluated, teaching directions are given, and topics for discussion are suggested.

My suggestion is that the pastor select your group, get them together for "a selling session," present them with copies of the *Guidebook*, and plan a series of three "study sessions," in which he presents clinical material. At the third session make assignments, giving about three names to each caller, and then have the group together again after about two weeks for a report session based upon what they have done in their calls. It is important to follow up each month with a session for further study of clinical material.

The pastor will need but one copy of the *Clinical Teaching Material*. Six lessons are ready, each one is sufficient for an hour and one-half session. The material is available for \$1.00 per lesson or \$4.00 for the six, and should be ordered from me.—

Russell L. Dicks,
Box 4802, Duke Station,
Durham, N. C.

The Interpersonal Relationship

By RUSSELL L. DICK

The grace of God, active in concerned people, brings healing to those who have experienced broken personal relationships, says the associate professor of Pastoral Care, Duke University Divinity School, Durham, N. C. This article is taken from *You Came Unto Me*, "a Guidebook in Pastoral Calling for Ministers and Laymen," which was recently published by the author.

FRIENDSHIP, understanding, affection—these feelings will be recognized at once as being similar in most respects. These emotions stand at the very heart of pastoral care; indeed, they stand at the very heart of religion and human existence. Without them we neither could nor would desire to live long.

Opposite these feelings stand the emotions of *resentment, hostility, hatred, loneliness, isolation*. These destructive emotions, coupled with anxiety, fear, anger, and discouragement, account for most of the unfortunate things that happen to us. Along with *understanding, friendship, and affection* go the positive emotions of confidence, hope, and faith. These may be said to be the constructive, or as I prefer to call them, *the healing emotions*.

When two people meet, immediately some of these emotions come into play. They may function at a very subdued or minor level, or they may immediately become significant and strong. If you are introduced to a new boss or to the girl your son has announced he is going to marry, the emotions that you feel will be strong enough to be immediately identified. But if you meet the average-appearing cousin of your service station operator, you may not be conscious of any reaction on your part at all. If the cousin, however, has a silly grin on his face and a look in his eye that is very much like that of your younger brother who went mad, you will react quite strongly.

If, for instance, you come into my room when I am recovering from an operation and am nauseated and talk of the big dinner you have just had, I will not feel very benevolent toward you.

A sick woman once said to me, "I hope I never see my minister again." When I inquired why, she said, "He stood there at the foot of my bed this morning, leaning on the bed rail and just kept jiggling it." The woman was in the hospital for a series of x-ray treatments for cancer of the stomach. She had received several treatments and was already "seasick" before the minister called. His jiggling of the bed made her feel like he was rocking the boat.

I walked into a woman's hospital room one day and found her crying. I said, "I see I've come at the right time. I'm the minister of the hospital."

Through the tears she smiled, "Yes, I need a minister. Sit down." How easy it would have been to have apologized for calling at that time, leaving with a promise to return.

Another woman wrote that her minister did just that under similar circumstances, but he never came back. She said, "I forgave him but my husband never did. Now we do not go to his church."

The circumstances under which we meet and the way you act in relationship to those circumstances and to me, determine the kind, and the strength, of the emotions that come into play.

The emotional interplay between two persons, regardless of the circumstances and regardless of whether the emotions are positive or negative, healing or destructive, is called the *interpersonal relationship* in pastoral care (often shortened to *the relationship* for purposes of quick reference). The interpersonal relationship (how to develop and manage it) is the key to understanding and influencing people.

Salesmen have long been conscious of the importance of the relationship; they call it "winning a prospect's confidence," or "developing goodwill." Dale Carnegie wrote a book called *How to Win Friends and Influence People* that sold over a million copies. It was filled with simple observations that were perfectly obvious, and yet thousands of people bought it to be told how to "win friends." Such things may be said simply, but putting them into effect is quite another thing.

The late Harry Stack Sullivan, formerly one of America's great psychiatrists, once said, "We are the products of our interpersonal relationships." In other words, the people that we have known have made us what we are. Sullivan would dismiss such things as nationality, physical stature, color, and sex. Essentially they are unimportant.

The you, the real you, is far more important than the external form of your heritage. The basic you is determined by the people you meet after you are born, beginning with your parents, your brothers and sisters, your other relatives, your playmates, your teachers, your wife or husband, your employer and work associates, your minister, your friends and acquaintances. People with whom you experience interpersonal relationships, both constructive and destructive, are responsible for what you are and the way you act.

The positive interpersonal relationship is such a strong force for health, healing, and creativity that I believe any lesser descriptive term of it than the *grace of God* is an inadequate term. The *grace of God*, the redemptive force, flows through you into the person you have come to know as your friend. Everything that Paul wrote in I Corinthians 13 may be understood in the light of *interpersonal relationships*. *Faith, hope, love* wrote Paul, *but the greatest of these is love*.

Love between two people is based

upon the mutual needs of both: the need on the part of one to give love: the need of the other to be loved. Once set into motion, however, the *relationship* becomes interactive—that is, both benefit from the experience.

But here is a person whose life is filled with love already; he has no need for further love and affection, no need to establish further interpersonal relationships. This is true to an extent and such a person might be content and actually unwilling to accept new friends were it not for the fact that interpersonal relationships are constantly changing.

Our children, for instance, grow up, take unto themselves wives and husbands, and shift their dependency feelings and primary love from their parents to others. They do not break relationships with their parents; they simply shift them into new positions. Instead of being first we were second to the wives and husbands they take. Sometimes these shifts are hard on parents. But the close love dependence of a son is replaced by the affection by and for the daughter-in-law who comes into the orbit of affection. Grandchildren make their appearance, and one finds that his affections have shifted from a son to include a daughter-in-law and then a host of grandchildren. People change jobs, move to a new community. They have new work associates and make new friends. One's friends die or move away, causing affections to be shifted to other persons, and one is surprised that, while different, new friends are quite as satisfying as old ones. Interpersonal relationships are constantly shifting.

So it is in the fellowship of the church. Most of you are busy, active people. How can you find time for new interests and new affections? Many of you cannot and should not attempt to for the present; however, the time may come when you will be able and will need to because of changes in responsibility, or position, or the location of your home.

Some of you are living far short of your capacities. Your lives are somewhat restricted, loaded down with contentment, and often, downright selfishness. You need to broaden your circle of friends. Instead of

spending your time with persons such as yourself whose daily concerns may be commonplace, you need to make friends with some one who is suffering. You will be amazed at what it does to you and for you.

The church affords this opportunity. It is constantly saying, *Feed my sheep*. It is not content to permit you to vegetate and become a selfish, ingrown, nagging, negative, neurotic, nobody. It is constantly seeking to draw you into interpersonal relationships that will be creative for you and for those you come to know. "God teaches us to heal each other," lending out our minds and our affections.

ESTIMATING THE INTERPERSONAL RELATIONSHIP

The pastor and church must be conscious of the interpersonal relationship. (Students abbreviate this phrase to the letters I.P.R.) It is nothing new to suggest that we pay attention to the responses of the people we visit. We are simply trying to help our pastoral callers become more conscious of that which we have taken for granted previously, for we recognize that to overlook this force is not only to fail to help, but to do definite harm to those you are seeking to help.

Here are several common responses which we receive as we meet people we have not known previously: friendly (appreciative, responsive), indifferent, defensive (argumentative), hostile, and "overly friendly." Note that I separate the friendly attitude from the "overly friendly." The gushy, "so-very-glad-to-meet-you" type of greeting is one that has no roots and is often an expression of hidden resentment or hostility. It is based upon the unrecognized belief that the best defense is a strong offense. Such a person is actually afraid of other people and seldom develops lasting and dependable friendships.

If you have the five types of responses listed above in mind, you will have little difficulty in estimating the I.P.R. Only the first is productive. However, it is interesting to observe the indifferent, the defensive, and the hostile (this one is quite rare in my experience) turn into a responsive attitude.

Some people dislike us because of

what we are rather than who we are. Recently I met a medical student who later said to my secretary (whom he knew quite well), "I met your boss and liked him, although ordinarily I don't like ministers."

It is important for us to have the possibility of such a reaction in mind as we watch the responses of people we have not known previously. We have discovered that it may take two or three calls upon a given person before the I.P.R. becomes very strong. If you have not developed a response of appreciation by the end of three calls with a person upon whom you are calling, unless there is an obvious reason for your not being accepted, such as a handicapped person who is discouraged, you should move on to someone else.

Here are some of the signs of a positive I.P.R.: You are greeted with a smile and a hand clasp; you are invited in and asked to sit down. The caller tells you he, or she appreciates your coming, and the conversation moves easily. Your offer of some favor is accepted. Some request is made of you. You are told your call has been appreciated, and as you prepare to leave, you are invited to return. If any or several of these things happen, your call has been helpful. I will not bother to describe defensiveness, indifference, or hostility. These will occur to you as you think about them, I am sure.

THE DEPENDENCY RELATIONSHIP

Like most helpful and creative forces, there is a negative side to this subject which should be mentioned so that you will not become discouraged or frightened when you experience it. This is what we call the *dependency relationship*. Every experienced physician, social worker, and pastor is familiar with the *dependency relationship*. I tell ministerial students that they have not cut their teeth as pastors until they have been through at least one *dependency relationship*. It is to be hoped that they will not become so involved that they will marry her, but sometimes this happens, often with tragic results.

The *dependency relationship* is a situation in which one person comes to depend upon another to an abnor-

mal and smothering extent. This is often seen in a mother-son relationship. In professional circles we call it "smother love" instead of "mother love." Such a relationship is unhealthy and destructive. The possibility of this kind of relationship developing is the reason that most psychiatrists shy away from the very thing that this guidebook is written to encourage. I am conscious of the same dangers, but yet I have great confidence in the basic wisdom of people.

Further, there are certain times when a *dependency relationship* is desirable and may be encouraged, provided it does not become static and permanent. The young child, for instance, needs an abundance of close and constant affection.

When the wife of Dr. Richard Cabot died, the doctor said to his sister-in-law, of whom he was very fond, "Tell me what to do." In other words, "Think for me; my mental powers are paralyzed." And she did for three or four days until he recovered from the immediate shock of his loss. The grief situation is a broken interpersonal relationship and a friend may temporarily encourage the grief-suffering person to depend upon him.

One of my students was engaged to be married. Three days before the wedding her fiance was killed in an automobile accident. Two weeks later a young minister, who was an acquaintance of the girl and who admired her, went to her and said, "This same thing happened to my sweetheart two years ago. I know what you are going through and want to help you." A few months later I performed their wedding ceremony and today they are extremely happy. The dependency relationship developed rapidly for that girl and then ripened into mature love. Without this maturing, however, their marriage might have been unsuccessful.

A dependency relationship may develop between any two people but it usually happens when one of the two is emotionally immature, or neurotic, or is unhappily married, or not married at all. If, as a church caller, you find yourself becoming quite uncomfortable with a person who makes unreasonable demands for affection,

then you should discuss the situation with the pastor or with another member of the group. The relationship should not be suddenly broken off, for that may be very disturbing and harmful to the dependent person. A more considered handling of one's self, particularly so far as expressions of affection are concerned, is usually sufficient to ease out of such a situation.

In professional counseling, we are constantly dealing with the dependency relationship; in fact, we may go along with it for a time before it is brought out into the open for discussion. One of the reasons we like to have ministerial students work under supervision for a time is that we can help them discover the kind of interpersonal relationships they have a tendency to develop. If they prove to be unhealthy we can sometimes help them to understand why.

You will note that I have said nothing about *relationship* to God in this discussion. In my opinion relationship to God runs all through this subject. You go as a representative of the church. In this capacity both the minister and the layman are symbolic persons. You symbolize God as Jesus symbolized God.

Let us say the pastor or the layman comes to see me. He may have a prayer or he may not, depending upon my need; he expresses interest in me; he lets me know he is concerned, *but not alarmed*. I draw from his quietness of spirit and spiritual poise, from his hope and Christian faith, and I am strengthened. That is relationship to God flowing through the relationship I know and see and feel with him. Most of us know God most significantly through the people that we have come to love.

Sometime ago I wrote a meditation on this subject. It appeared originally in the first edition of *Pastoral Work and Personal Counseling* (Macmillan Co., 1944) and is used here with permission:

Today a pastor came to see me. I didn't know much about him before he came, nor did he know much about me. I didn't know much about him after he left for I seem to have done most of the talking. Well, maybe I was the one who needed to talk for things don't seem to have been going

very well. I don't know why but they haven't.

He sat down and we talked. He inquired how I liked the weather and when I told him, "Not much" he smiled and said he didn't either. Curious how many things can be said about the weather with a person you don't know very well, while you're sort of sizing each other up. What you say isn't important but it kind of gives you time to get the feel of each other. Like feeling the solid flesh of a fine horse you're looking over. After you've had a hand on a horse your eyes tell you more of what you're seeing than before. The weather is a convenient subject to talk about in starting conversation.

He asked me about my work. Presently I found myself talking about it. I told him how long I'd been on my present job and how I did it. As I talked I found myself interested in things I always had taken for granted. He didn't say much, just asked a few questions but there was a twinkle in his eye that showed he was interested. As we talked I thought of ways of doing my job a little better than I'd ever done it before. Guess it's not such a bad job after all. Curious how some one encouraging us to talk about our job whets our keenness for it. . . .

After he left I felt like doing something hard, something I would have to stretch to do. Funny I should feel that way just because a minister talked to me a little while. After he had gone I wanted to whistle. Things seem to be going pretty good now and they're going to go better. The old world is a good place after all.

That pastor is awfully familiar, come to think about it. No stranger about him. I've heard something about someone being sick and someone going to call, about being in prison and someone going there. Suppose I've been in prison? Kind of locked up in my own problems and here a stranger unlocks the door?

*A stranger came to Jerusalem
And stood on the temple steps,
They dragged him through the city
streets*

*To a cross above the city
That's where I have seen him before
On a cross above the city.*



Conference on Family Life Planned

As part of the emphasis upon "our Mission to Home, Community, Nation, and World," a national Conference on Family Life will be held in Chicago, October 12-14 this year, it has been announced by the Department of the Christian Family of the Board of Education.

This conference will launch the emphasis upon the family in the Advance for Christ and His Church which will continue throughout the fall and during the month of January, 1952.

Plans for the conference are being made by a committee representing the boards and agencies of The Methodist Church with programs related to family life. Bishop Hazen G. Werner of the Ohio area is chairman of this committee.

The plans include study between now and October in each annual conference, and follow-up conferences in many parts of the country. The pre-conference study group will be set up in each annual conference under the direction of the Advance committee in the annual conference.

General theme is "Christian Family Living in Today's World." Five topics have been chosen around which the national conference will be built as follows: "The Church Lives Its Religion"; "Growing Mature Persons in the Family"; "The Family Looks to the Church"; "The Family Living in a Community"; "The Family Living in a Troubled World."

The findings of these annual conference committees will be sent to the Advance office to be used as a basis for the discussion group in Chicago in October. Out of this total study should come guidance for a local church program which may affect the life of the entire church.

This conference is for parents and church leaders interested in family life. It is anticipated that three or four thousand delegates will participate in the meeting. Quotas will be based on six persons from each district.

Persons desiring to attend the conference should consult with the district director of Adult Work or the district superintendent regarding representing their district.

LENTEN DEVOTIONS

The Sanctuary (1951), a booklet of daily devotional Lenten readings, has been prepared again this year by Charles M. Crowe and is published by Abingdon-Cokesbury Press.

The author is pastor of the Wilmette (Illinois) Methodist Church. He has been a radio preacher for more than twenty years.

METHODIST STUDENT DAY

One of the most important and productive occasions in the Methodist calendar is Methodist Student Day, according to a representative of its sponsoring agency, the Division of Educational Institutions. It is hoped that the day's observance on June 10 will be a major event in every Methodist congregation. (Elsewhere in this issue, *THE PASTOR* carries a more extended article on Methodist Student Day as a pastor sees it.)

At this critical time Methodist Student Day has an important service to perform. With its emphasis on the right kind of college training for young persons and on the building up of loan and scholarship funds to help them carry out their college plans, it offers a bright ray of hope in an otherwise shadowy scene.

Special literature and program helps may be had by writing the Division of Educational Institutions, 810 Broadway, Nashville 2, Tenn.

LEAFLET ON BAPTISM

Ministers, nursery home visitors, parents, and others will be interested in the release of a leaflet, *Dedicating Young Children in Baptism*, published by the Division of the Local Church.

Written in nontechnical terms, it attempts to interpret the position and practice of The Methodist Church in regard to the Sacrament of Baptism. It comes at an appropriate time, as churches seek to guide parents in the meaning of churchmanship.

Free copies of *Dedicating Young Children in Baptism* (100-B) can be obtained on request for officers and teachers in the church school. For general distribution, the price is 50 cents per hundred, cash to accompany order. Order from the Service Department, Box 871, Nashville, Tenn.

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

- Mar. 11—Passion Sunday, beginning of Holy Week.
- Mar. 18—Palm Sunday.
- Mar. 22—Maundy Thursday.
- Mar. 23—Good Friday.
- Mar. 25—Easter.
- Mar. 26-30—Oklahoma Pastors' School, Oklahoma City University, Oklahoma City, Okla.
- Mar. 27-29—Second quadrennial meeting, Special Pension Legislation Commission of the Board of Pensions, St. Louis, Mo.
- Mar. 29-30—Annual meeting of the Commission on Ministerial Training, Nashville, Tenn.
- Apr. 2-5—Convocation of the Jurisdictional Boards and the Woman's Society of Christian Service, Winfield Methodist Church, South Central Jurisdiction, Little Rock, Ark.
- Apr. 3-5—Church Survey Commission meets, Morrison Hotel, Chicago, Ill.
- Apr. 6-11—Missionary Education Movement, Buck Hill Falls, Pa.
- Apr. 8—National Christian College Day.
- Apr. 9-11—Recreation Workshop, South Central Jurisdiction, St. Luke's Methodist Church, Oklahoma City, Okla.
- Apr. 11-13—Convocation of Deaconesses, Kansas City, Mo.
- Apr. 23-27—Council of Bishops meets, Grand Canyon, Ariz.
- Apr. 25-26—Council of Secretaries meets, Nashville, Tenn.
- Apr. 29—Rural Life Sunday.
- Apr. 30-May 3—Annual meeting of the Board of Education, Methodist Temple, Chicago, Ill.
- May 6—Childhood Sunday.
- May 6-13—National Family Week.
- May 13—Festival of the Christian Home (Mother's Day).
- May 10—Annual meeting of the American Bible Society.
- May 14-17—Meeting of the Interdivision Committee on Foreign Work, Division of Foreign Missions of the Board of Missions and Church Extension.

BIBLES NEEDED

Two urgent appeals for Scriptures have come to the American Bible Society, which is one of the eleven World Service Agencies, from Formosa. Fifty churches have been founded in the mountain provinces in the last four years, according to missionaries working there.

An army chaplain has indicated there is an unprecedented opportunity for the distribution of Chinese Scriptures among the population of Formosa, who are in the midst of an evangelistic campaign. Thousands of Japanese Scriptures are also needed.

Stewardship Meetings Set

Two more area-wide stewardship promotion conferences are scheduled for April under the leadership of E. Lamont Geissinger. He is associate secretary, in charge of the Department of Stewardship, of the Board of Lay Activities, which is responsible for holding these conferences.

The two meetings will be similar in program and reach the same categories of church leadership as were present for the two already held for the St. Paul and Denver Areas in 1950.

The Indiana Area Council has voted to hold its conference April 3-4 at Roberts Park Church in Indianapolis. Attending will be selected ministers, lay leaders, leaders of the Woman's Society and youth work, and representatives from the major conference boards and agencies.

These persons will meet for an intensive study of the total range of stewardship possibilities and how stewardship may be promoted effectively in the local church. It is expected that what is learned in Indianapolis will be put into effect at once in sub-district stewardship conferences to be held all over the state in the weeks immediately following. Leadership for the sub-district conferences will be drawn from those in attendance at the area conference.

For the Los Angeles Area, a stewardship conference following this same plan will be held April 7-8.

SERVICE PROJECTS

Methodist Service Projects (1951), annual publication of the Interboard Committee on Christian Vocations, is



produced this year in co-operation with the Advance as a part of the current emphasis on the Christian ministry.

The booklet, eighth in the annual series, is compiled by Richard G. Belcher, secretary of the Interboard Committee on Christian Vocations. It serves as "a directory of opportunities for service offered by The Methodist Church through its general boards, commissions and agencies."

Seventy-five different occupations are listed in twelve general areas of vocational interest, including Christian education, evangelism, home economics, lay work, the preaching ministry, social work, and short term service.

Methodist Service Projects (1951) is prepared for young persons and their adult counselors. Copies are available from the Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tenn.

NATIONAL FAMILY WEEK

The theme for National Family Week, May 6-13 this year, is "Children Deserve Christian Homes." A leaflet, *Plans for National Family Week*, will be sent to pastors from the Board of Education by the end of March. Any executive secretary needing materials earlier should write to the Department of the Christian Family, Box 871, Nashville, Tenn.

FOR HOME WORSHIP

Publication of a new leaflet, *Worship in the Family*, has been announced by the Department of the Christian family of the Board of Education. It contains suggestions to parents regarding methods of conducting worship in the home. Pastors will find this leaflet useful to reinforce preaching on home religion.

Order this leaflet from the Service Department, Board of Education, Box 871, Nashville, Tenn. Prices: 70 cents for 100; 15 cents for 12.

FOOD PACKAGES NEEDED

An appeal for food packages for the people of Yugoslavia was made recently by Charles F. Boss, Jr., secretary of the Commission on World Peace. Boss was in Yugoslavia last fall and was urged to make the appeal by Gaither Warfield of the Methodist Committee on Overseas Relief.

The Ambassador of Yugoslavia, Vladimir Popovic, assures Americans that relief will be given first to those in most distress, and that the donor has the privilege of directing relief to individual beneficiaries or to certain categories.

For the names of needy families or

other information, write to the Methodist Committee on Overseas Relief, 150 Fifth Ave., New York 11, N. Y.

"Modern Atlas"

In the month of May, at a pledge service for Woman's Societies of Christian Service, each member will be given a special envelope for gathering her pledge money during the coming year. She will be given the opportunity to pledge to the total program (home and foreign) of the Woman's Division for a length of time proportionate to her giving.

Total Advance budget of the Division for the year is \$8,000,000. This means that an individual can maintain the total program one second for the sum of twenty-five cents; one minute for fifteen dollars. A member of the Woman's Society might think of herself as a modern Atlas, carrying the world on her shoulders for a brief period. This will mean salaries for 2,118 missionaries and deaconesses, maintenance for 223 schools, 38 hospitals, and 972 other projects. This is the current challenge of the Woman's Division being placed before Methodist women.

FUTURE DATES

March 27-30—*United Nations Seminar*. Jointly planned and sponsored by the Commission on World Peace, the Board of Education, and the Woman's Division of Christian Service. Teams numbering up to ten persons from a conference will do follow-up work after the seminar. Attendance is limited to 80 individuals who will come largely from conferences and areas not fully represented at the fall seminar. Applications should be cleared with conference secretaries of Education, World Peace, and Christian Social Relations and Local Church Activities.

April 10-13—*General Seminar for Adults* on the Christian citizens' responsibility for influencing government.

May 1-3—*Vocational Seminar* on "Christian Business and Professional Leaders and Government," sponsored by the Department of Church and Economic Life of the National Council of Churches.

Applications for attendance at any of these seminars may be sent to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Ave., New York 11, N. Y.

A FEW "AMENS"

ROY W. PFAFF • *Scranton, Iowa*

... I want to express to you my deep appreciation for your challenging editorial in the January issue and in each issue. I find the magazine consistently interesting and timely and challenging. I hope *THE PASTOR* is having the circulation it deserves. The avalanche of reading material that piles upon us pastors is more than we can absorb, so we need to be very selective or learn to read very fast!

WILLIS W. WILLARD, JR. • *First Methodist Church, Milton, Pa.*

... May I take this opportunity to congratulate you upon the fine job you are doing in providing such a helpful and stimulating journal as *THE PASTOR*, and to express my deep appreciation of what the paper has meant to me in the enrichment of my intellectual and spiritual life.

I like the tone and general viewpoint of your discerning and timely editorials. I thoroughly agree with your protest in the January issue against the over-activism of the average pastor today, with the resulting inevitable neglect of the preaching and pastoral functions.

JOHN THOMPSON • *The Methodist Church, Pleasant City, Ohio*

After reading your splendid article in the January issue of *THE PASTOR* on "The Church Against the Devil's Works" I was so deeply stirred by reading it that I am writing a few lines of commendation. I agree in full with your challenge message.

The opening statement regarding the relevance of the Gospel and its power to our time is a statement which should be fully accepted by all. Indeed, the Gospel has as much relevance to our time as it did in the time of Christ. Our Lord faced a broken, confused materialistic world with a bold challenge, a new declaration, which had meaning and purpose then, as it has now. ...

This is not the time for wavering and vacillation, but the time for stout-heartedness and forthrightness, combined with a fearless presentation of Christ as the one hope of the world.

The hour is both dark and late—and yet it is opportune for spiritual adventure and daring. Let the Church

—united in faith, united in effort—rise up to meet the challenge of this hour. The Church, possessing such a spirit, can write a new chapter in world history and bring the world into a rich experience unknown in its history. ...

WHAT CHURCH?

LOUIE MARSH • *Oklahoma City, Okla.*

... For a good many months, now, I have been very much displeased with our Order for Receiving Persons into The Methodist Church and, frankly, I cannot use it as it now is. What I should like to see done is to substitute the words "The Methodist Church" wherever the words "the Church" or "the Church of God" or "the Church of Christ" are found in that ritual. The objections to the present Order are numerous ...

First, it is not theologically sound. We do not receive members into the *Kingdom of God* or the *Holy Catholic Church* or the *Ecumenical Church* or the *Church Universal* by vows. People are brought into that larger and holier fellowship by the grace of God and the effectual operation of the Holy Spirit, which is fully attested by the sacrament of baptism. In other words, a person becomes a member of that church at the time of his conversion. It is a transaction between the individual and his God; and it is consummated in the sacrament of Christian baptism.

Now, I realize that the original framers of this Order were concerned to show the ecumenicity of The Methodist Church; and it is certainly fine that such be shown. This is adequately recognized, however, in our ordinance of baptism; and it is perfectly revealed in our acceptance of the baptism of any other evangelical denomination.

Second, the present wording of the Order is more than a little bit confusing to the mind of the applicant for membership. Since he is already a member of the *holy catholic Church*, or the *Church Universal*, it raises a question in his mind when we continue to talk to him about this Church when he comes to receive the vows which will admit him into our communion. What he wants to unite with is the Methodist branch of the Church Universal, or that branch of the Church Universal that is

known as The Methodist Church. When we talk with him, then, about *the Church* and *the Church of God* and *the Church of Christ*, and never once mention *The Methodist Church*, he often goes away wondering just what in the world he has joined, anyway.

Third, The Methodist Church does receive members into its communion by vows. These vows are set forth in Paragraphs 1914 and 1915 of our Discipline. ... The exact name of the branch of the ecumenical Church into which a member is being received should be clearly stated in the vows. Titles such as *Church of God*, *Church of Christ*, *holy catholic Church*, or *the Church* do not clearly and definitely indicate to persons joining The Methodist Church.

Fourth, the language of the present Order is ambiguous. When we ministers speak to our people of the *Church of God* or the *Church of Christ*, of course, we think of the *Church Universal*. But those terms, especially in the southland, have a different connotation to our people. They think immediately of exclusive, sectarian groups which denominate themselves The Church of God and The Church of Christ. Because of this connotation the language should be changed.

Fifth, not only do the terms *Church of God* and *Church of Christ* connote specific denominations which now exist; they may quite easily be construed to mean that we think ourselves to be *The Church*. Especially is this true where we receive persons from other denominations and ask them to answer the questions which, though not compulsory, are disciplinary (and should be compulsory, for no person should be a Methodist until he has assumed the vows of The Methodist Church). ...

CORRECTION

HENRY E. KOLBE • *Depauw University, Greencastle, Ind.*

... I should like to point out some errors in my article ["God's Initiative in Vocation," Feb., p. 12-13] ... on page 13, column 2, 14th line from the bottom. The two "upons" do not belong in this sentence. ... The sentence should read: "He may not reflect the will of God but the sentimentality of an age. ..." The idea is that of reflecting as a mirror, not reflecting as a philosopher ... reflects upon his theories.

The Fountain

THEY KNEW HIM

... Two friends toiled dejectedly along the wild, lonely trail that leads from the Holy City to a village called Emmaus. They had been followers of Jesus of Nazareth, who, they believed, was to establish a new order, the Kingdom of God, in the ancient land of David. But the Nazarene had been crucified two days before by the Roman power. With hopes eclipsed and minds blacked out, the friends wended their way homeward, conversing sadly as they went. As the shades of night were falling One came into their company whom they knew not. Learning the cause of their gloom and doleful discourse, the Stranger gave them a lesson in theology. He offered a startling interpretation of recent events within the framework of a Book they had never understood. He explained to them the necessity of their Master's crucifixion, countering their human thought with a divine ought.

... The same evening, in their village home on the edge of the plateau, they recognized the Companion of their journey by the way He blessed the bread. After He had withdrawn they recalled, upon reflection, how the new light that irradiated their minds upon the road had made their hearts burn. First the lightened mind; then the burning heart. It was so then; it must be so now. A revival of theological insight is the first phase of the revival that we need.

For the Road to Emmaus is the road of our time. . . .

—John A. Mackay, in *A Preface to Christian Theology* (Macmillan Co.)

VISION

... When a man like St. Paul said, "Christ Jesus came into the world to save sinners. And I am the foremost of sinners," this was not the mock modesty or the affected rhetoric of a pulpiteer, but the quite sincere confession of a man who, because he had seen so much further than other men into the holiness of Christ, had also seen much further into his own sinfulness.

—Alec Vidler, in *Christian Belief* (Charles Scribner's Sons)

FOR SUCH A TIME

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

—Matthew 7:15.

WE SEE NOT

... If the basic doctrines of our Christian faith seem to us dull and uninteresting, it must be because we have never grasped their meaning, never begun to envisage their overwhelming consequences for ourselves, for the world, and for mankind's predicament to-day.

—James S. Stewart, in *The Strong Name* (Charles Scribner's Sons)

THE QUARREL

I remember reading somewhere the story of an old woman who got into a violent quarrel with her minister. So bitter

was the argument that the clergyman abandoned all hope of seeing this parishioner in church again. Yet the next Sunday morning she was in her place as usual. "I didn't expect to see you here this morning, granny," said the minister. "Ah," she replied, "my quarrel was with you, not with God."

—W. A. Poovey, in *Problems That Plague the Saints* (Wartburg Press)

EASTER THOUGHT

A man may be redeemed from Egypt and may become a more ignoble slave. The shackles may have been struck from his limbs but they are still on his soul. One tyrant is gone, but the greater tyrant remains. What, then, do we need? Moses can destroy the lesser tyranny, but he cannot touch the greater. We need another and a mightier exodus; we need another and a mightier Moses. The one can work the wonders of the Red Sea and smite and cleave the intercepting flood; we need one who can command and subdue the waters of passion and make its turbid waters clear and clean as the crystal sea. And so to the "Song of Moses" it is imperative that we add the "Song of the Lamb." We shall find at Calvary what can never be found at the Red Sea.

—John Henry Jowett, "Great Pulpit Masters Series" (Fleming H. Revell Co.)

REDISCOVERY

The Reformation was born in a monastery, remote from the world. Its center was a small insignificant university, situated on the fringe of civilization and lacking all the prestige and splendor and tradition of the old medieval institutions of learning. Its source was Martin Luther's rediscovery of the Gospel. He had made this rediscovery long before he became prominent as a critic of the church. . . .

—Wilhelm Pauck, in *The Heritage of the Reformation* (Beacon Press)

ROOTLESS SENTIMENT

Idealists begin, as a rule, as tender humanitarians. An overwhelming sympathy for the poor and the weak motivates their social conscience. But with no God, other than man himself, charged with the exercise of sovereign power, no cherubim with flaming sword standing guard before the garden of Eden, no law "Thou shalt not kill" setting bounds to the idealist's passion for utopia, humanitarians can turn into tyrants. A tender-hearted Robespierre becomes the monster of the French Revolution's Reign of Terror. The guillotine replaces the confessional. Communism's secret police assume the prerogatives of the "holy angels" of the Judgment Day.

—Theodore O. Wedel, in *The Christianity of Main Street* (Macmillan Co.)

HIGH COST

A television set could be provided and installed in every home in the Soviet Union and "The Voice of America" program broadcast a message of peace to them 20 hours a day for a full year for less money than the American people have expended for intoxicants since repeal of the Prohibition law.

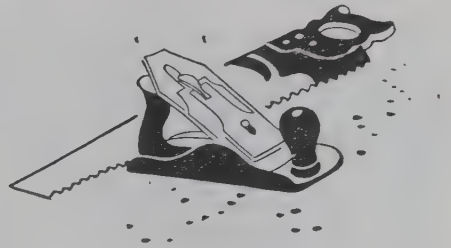
...

—American Business Men's Research Foundation, Chicago, Ill.

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A GOSPEL FOR THE SOCIAL AWAKENING, selections from the writings of Walter Rauschenbusch, compiled by Benjamin E. Mays, with an introduction by C. Howard Hopkins. Written primarily to young people, these wise and stimulating essays will make fascinating reading for anyone. A minister will find them valuable starting points for sermons and addresses. (YM) \$2.00

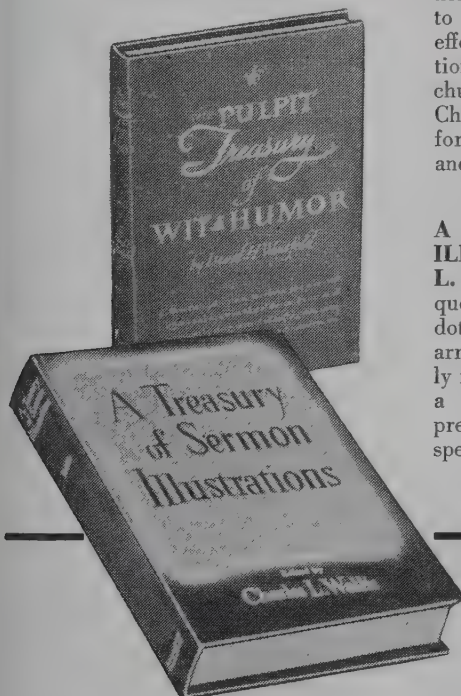
PUBLIC RELATIONS FOR CHURCHES, by Stewart Haral. Written in simple, everyday language by a public relations expert . . . who is also an ordained minister! Tells you how to influence public opinion, how to use your newspaper and postoffice in promoting your church, how to increase attendance and pledges. You'll find good ideas galore in this book. (AC) \$1.25

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For Lenten Reading

By J. MINTON BATTEN

ALL Christian worship centers about the fact of the resurrection of Jesus. The early Christians recognized this truth in arranging their weekly and annual cycles of worship. The first day of the week became the primary day of worship in remembrance of the risen and living Christ. Easter became the climactic event in the Christian year. Sound judgment and a true sense of values likewise prompted the early Christians to seek ways and means which would help them to a fuller realization of the meaning of the Easter message. This resulted in the observance of Lent as a forty-day period of self-discipline and religious meditation designed to aid in the more effective appropriation of the spiritual resources available through the power and the presence of the risen Lord.

A more general observance of Lent may help to save Protestants from baneful tendencies toward a self-reliant trust in activism. The desperate spiritual needs of our modern world ought to summon us to a new and more thoughtful observance of Lent. Lenten reading can make this observance more significant. A wealth of devotional literature, old and new, awaits our choice.

Private devotions during Lent can be more helpful if use is made of some manual that directs our thoughts to Jesus and his message. Harkness' *Through Christ Our Lord* is particularly well adapted for such use because each daily meditation in this book calls for self-examination. Rigid self-examination ought to be the essential preliminary step in Lenten self-discipline. Steinhäuser's *The Man of Sorrows* provides forty Lenten devotions. Each is based upon an event connected with the Passion of Our Lord. These daily meditations draw upon the richest resources of the ages in prayers, poems, and litanies that inspire adoration, thanksgiving, and worship. Grant's *Christ's Victory and Ours* is probably the best of the many books which furnish background materials for the understanding of the seven words of Jesus from the Cross.

Our faith is Christocentric. Some Lenten reading should, therefore, present the life of Jesus and interpret his significance in history. This is a good time to read again the book on Jesus's life that has proved most helpful to

you. It is also a good time to read new books in this field. Goodspeed's *Life of Jesus* will probably win recognition as the most significant life of Jesus published in recent years. In our world the search for a satisfying philosophy of history goes on with increasing intensity. The place of Jesus in the cosmic process is discussed with rare insight by Carver in *The Glory of God in the Christian Calling*. This study of the Ephesian epistle is a challenging interpretation of the meaning of history in the light of God's "eternal purpose which he purposed in Christ Jesus."

Through the centuries Christians have turned to the Psalms for aid in Lenten meditation. The Hebrew hymnal is a mirror in which each man can see the motions of his own soul. Good books on the Psalms help to make the mirror clearer. Prothero's *The Psalms in Human Life* (out of print) is a most interesting record of the influence of the Psalms on human thought and action. Meditation on the messages of the Psalms may be more rewarding if we follow the guidance of any one of the following books: Yates, *Preaching From the Psalms* (out of print); Leslie, *The Psalms*; and Paterson, *The Praises of Israel*. Meditation on the religious messages of the Hebrew hymnal should lead us to the consideration of Christian hymnody as a source of spiritual inspiration. Bailey's *The Gospel in Hymns* is the best recent book on this subject.

Many of the great devotional classics of the ages can now be secured in new and more attractive editions. The use of these books will prepare minds and hearts for a new appreciation of the Easter message. The medieval classic, Thomas à Kempis' *Imitation of Christ*, now brings its message to us with new charm and power in the modern English translation by Edgar Daplyn. Bishop Andrewes' *Private Devotions*, one of the most helpful devotional books written during the Elizabethan age, is once more available in the translation prepared by John Henry Newman. Scougal's *The Life of God in the Soul of Man*, the finest fruitage of



seventeenth century Scottish mysticism, has been republished recently.

A number of useful guides to religious literature deserve consideration in the choice of Lenten reading. McNeill's *Books of Faith and Power* gives an interesting analysis of contributions to religious thinking made by the writings of Luther, Calvin, Hooker, Bunyan, Law, and Wesley. Steere's *Doors into Life* guides its readers to a new appreciation of the devotional writings of à Kempis, de Sales, Woolman, Kierkegaard, and von Hügel. These introductory manuals will open the way to a wider range of reading in the devotional classics.

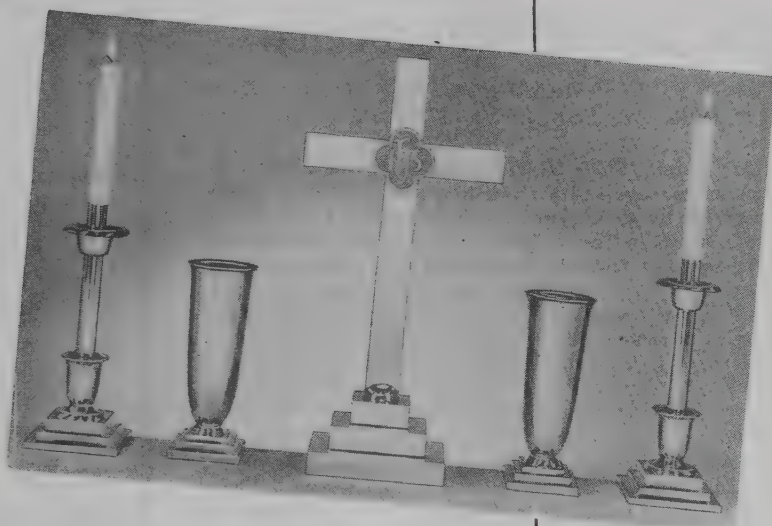
Whatever books we may choose, our Lenten reading this year should be done with an abiding consciousness of the plight of man and a continuing prayer for a fuller realization of the power of God in our own lives and in human history.

- Lancelot Andrewes, *The Private Devotions of Lancelot Andrewes*. Abingdon-Cokesbury Press, 160 pp., \$1.25.
- Albert Edward Bailey, *The Gospel in Hymns*. Charles Scribner's Sons, 600 pp., \$6.
- William Owen Carver, *The Glory of God in the Christian Calling*. Broadman Press, 239 pp., \$3.75.
- Edgar J. Goodspeed, *Life of Jesus*. Harper & Bros., 248 pp., \$3.
- Frederick C. Grant, *Christ's Victory and Ours*. Macmillan Co., 85 pp., \$2.
- Georgia Harkness, *Through Christ Our Lord*. Abingdon-Cokesbury Press, 147 pp., \$1.25.
- Thomas à Kempis, *The Imitation of Christ* (Edgar Daplyn, trans.). Sheed and Ward, 184 pp., \$2.
- Elmer A. Leslie, *The Psalms*. Abingdon-Cokesbury Press, 448 pp., \$5.
- John T. McNeill, *Books of Faith and Power*. Harper & Bros., 183 pp., \$2.
- John Paterson, *The Praises of Israel*. Charles Scribner's Sons, 256 pp., \$2.75.
- Rowland E. Prothero, *The Psalms in Human Life*. (Everyman's Library Edition, out of print), E. P. Dutton & Co., 331 pp.
- Henry Scougal, *The Life of God in the Soul of Man*. Westminster Press, 95 pp., \$1.50.
- Douglas V. Steere, *Doors into Life*. Harper & Bros., 189 pp., \$2.
- Albert T. W. Steinhäuser, *The Man of Sorrows*. Augsburg Publishing House, 293 pp., \$2.50.
- Kyle M. Yates, *Preaching from the Psalms*. Harper & Bros., 203 pp., \$2.50.

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The Gospel Rediscovered

POSITIVE PROTESTANTISM, by *Hugh Thomson Kerr, Jr.* Westminster Press, 147 pp., \$2.50.

Any writing which effectively challenges the minister to face his message and his task is a good one. This volume written by the chairman of the Department of Theology and professor of Systematic Theology at Princeton Theological Seminary does just this. It is certain to stir one out of his practice of employing ethical pleasantries and engaging in platitudinous preaching. Within a biblical perspective and a purview of church history, it defines its thesis. This is stated and restated so frequently and consistently throughout the volume that it would be difficult not to get the point. The language is clear, and the argument moves along at a rapid pace.

Positive Protestantism is a book with a single idea, namely, that the heart of Christianity is to be found in the gospel. Emphasis upon this fact is regarded by the author as the particular genius of Protestantism. The gospel is the Word within which the individual Christian finds his experience, the church realizes its real character, the sermon comes to its point, the sacraments reveal their meaning, evangelism discovers its true function, and the church will fulfil its destiny.

The author defines the gospel as the good news that "God was in Christ for man's redemption." It is not the historical life of Jesus which saves us, the history of the Christian Church which redeems us, nor the ecumenical movement which brings us newness of life. Instead it is the gospel. As such it is prior to these and underlies them all. To illustrate, the author says, "The incarnation is not the good news that the son of Mary became the Son of God, but that the Son of God became the son of Mary." He concludes also that the significance of the Reformation lay in the fact that it was a rediscovery of a gospel which existed before its expression in that segment of history known as the sixteenth century. For this reason the author refers to this movement in the words of Philip Schaff as "a deeper plunge into the gospel." Thus interpreted, Protestantism did not grow out of protest in the negative sense, although it resulted in protest against Romanism. It was a positive discovery of what was really essential in Christianity, and had been from the beginning.

Our present dilemma or the plight of Protestantism, according to Kerr, is that it approaches the problems negatively, stressing what it is not rather than what it is. It needs to profess rather than to protest (unless it protests against itself in the spirit of self-criticism), for it is essentially a protest movement in reaction: "It was because of what the Reformers believed, and not because of what they denied that Protestantism came into being." This positive emphasis upon the gospel is basic to the ecumenical movement today, and only here can true unity be found.

One wishes that in such a splendid book as this which stresses the centrality of the gospel more attention had been given to the gospel itself. A chapter titled "The Gospel in Christianity" is found here but the content of the gospel is developed only in outline.—**Charles M. Laymon.**

REVIEWERS

- J. MINTON BATTEN, professor of Church History, Vanderbilt University School of Religion, and contributing editor to *THE PASTOR*.
 RUSSELL L. DICKS, associate professor of Pastoral Care, Duke Divinity School, and contributing editor to *THE PASTOR*.
 MERRILL E. GADDIS, professor of History, Central College, Fayette, Mo.
 CHARLES M. LAYMON, pastor of Indianola Methodist Church, Columbus, Ohio.
 ELMER A. LESLIE, professor of Hebrew and Old Testament Literature, Boston University School of Theology, Boston, Mass.
 MATTHEW SPINKA, professor of Church History, The Hartford Theological Seminary, Hartford, Conn.
 ALFRED W. SWAN, pastor of First Congregational Church, Madison Wis.
 WILSON O. WELDON, pastor of Memorial Methodist Church, Thomasville, N. C.

Christianity in Russia

RUSSIAN NONCONFORMITY, by *Serge Bolshakoff.* Westminster Press, 192 pp., \$3.*

This is the first treatment in English of the entire subject of Russian nonconformity, of which we have hitherto had only monographic studies dealing with different aspects of the field, while certain phases of it were completely omitted. The subject has formerly received but scant attention even in Russian literature (with the exception of the extensive collection of sources edited by Bonch-Bruевич), since the Russian Orthodox Church was loath to admit the strength and numerical extent of the Nonconformist groups. The size of these dissenting bodies was surprisingly large during the czarist régime, perhaps as many as twenty-five million even at present, after the ranks of all religious groups have been reduced by the various restricting devices, which the Soviet régime has employed during the past thirty years. Dr. Bolshakoff estimates that the membership in the various groups of the Nonconformists is about ten million (p. 16).

The author, after discussing Russian medieval heretical sects, presents a condensed but adequate treatment of the "Raskolniks" or "Old Believers," the fanatical dissenters from the reforms of Patriarch Nikon, and hence from the State Church, which adopted many of these reforms. They organized themselves into two main branches, the Priestists and the Priestless, who in turn split into numerous subordinate divisions. This is followed by an excellent treatment of the various native sects which arose independently of the Great Schism of the seventeenth century—the Khlysty, the Skoptsy, and others. Next comes a discussion of what the authors somewhat unfelicitously calls the "Protestant" sects,

* The following review is reprinted from *The Westminster Bookman* (November-December, 1950) by permission.

as the Dukhobors, the Molokans, and others. In reality, these groups had no organic connection with Protestantism of Western Europe, and thus the designation is misleading. Such a term would have been more applicable to the Baptists, who are dealt with in Chapter IX, one of the most valuable in the book, since it is devoted to a subject of special interest to Western Protestants, and which affords information otherwise difficult to secure. Dr. Bolshakoff repeats the claim of the Russian Baptists, asserting that they speak for some four million adherents, which is of dubious accuracy. The chapters on Russian Roman Catholicism, and the concluding chapters comprising a concise account of the development of the Russian Church under the Soviet régime, add not a little to the intrinsic value of the book.

The work as a whole is a most welcome contribution to our Western literature dealing with Russian religious history. Dr. Bolshakoff has performed his exacting task with conspicuous success. He has packed his work with concrete information, much of which is not available in English elsewhere. This is particularly true in so far as he carries his treatment of every aspect of the subject to the present. Thus his book supersedes the older works, some of which have long been obsolete, and provides an account that is likely to remain authoritative for many years to come.—*Matthew Spinka.*

Understanding the Psalms

HOW TO READ AND ENJOY THE PSALMS, by Maurice Clarke, Wilcox and Follett Co., 156 pp., \$1.25.

Here is a popularly written book not for the technical scholar, but "for the kind of people one meets in classes in Summer Conferences," earnest and intelligent laymen and women and ministers as well. The book is the outgrowth of the author's lectures to these groups and was written in answer to their request that the lectures be put into permanent form. The author is interested in two main questions: (1) Under what circumstances did the different psalms originate? and (2) What did they mean to those who first used them, what do they mean to us, and how can we use them to unburden our souls; and through them hear God's voice?

After an introductory chapter (I) on "How to Read and Enjoy the Psalms," in which psalm titles, the divisions of the Psalter, the various principles upon which scholars have proceeded in the grouping of the psalms, and practical suggestions for reading them are given, nine groups of psalms are discussed. The author deals with fifty-eight representative psalms. Chosen with excellent discrimination and discussed in the remaining chapters they include among other types, "Psalms of Joyous Trust and Confidence in God," "Penitential Psalms," and "Psalms of Judgment."

The author is familiar with the best literature in English on the Psalter available to him at the time his book was written. He is open-minded, free from dogmatism, and has utilized excellent sources of interpretations, frequently giving pertinent excerpts from them. Thus to each psalm discussed he brings a variety of suggestive views which makes for richness of insight and provides intellectual stimulus through differences in viewpoint. One of his best chapters is on the imprecatory psalms in which he deals faithfully with their limitations and with considerations that lead to a positive appreciation of them.

He offers to readers a discriminating and representative selection of psalms and thus provides a good transcript of the religious content of the Psalter.—*Elmer A. Leslie.*

March, 1951

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Freedom from Sex Tyranny

SEX WITHOUT FEAR, by Lewin and
Gilmore, Medical Research Press
(24 E. 11th St., New York, N. Y.),
121 pp., \$3.

In a preface to this book, Sarah K. Greenberg, M.D., writes: "In my forty years of active practice, I have seen the heavy price of the 'luxury' of ignorance. Unhappy marriages, maladjusted children, desperate, frustrated lives, all suffering because of the lack of proper sex education. The number of divorces is appalling; the staggering totals climb higher every year. And head and shoulders over every other cause its 'incompatibility.' Divorces mean broken homes and uprooted, insecure children who will, in turn, grow up unfit for marriage. Today the American people are trying to break out of this vicious circle. They are tired of evasion and ignorance."

This book, written by a physician, author, lecturer, and general practitioner for over forty years, is illustrated by "an internationally known medical artist," and is one of the best books available on the subject. It is written

in nontechnical, simple, everyday language with an objectivity that is reassuring. This subject is too often overwritten or underwritten.

"Unique and vital are the illustrations," which add greatly to the effectiveness of the book. "The book is addressed primarily to young people just starting their married life." The pastor will find it an excellent book to put into the hands of young couples who express a desire for further information on the subject.

The book contains chapters on the "Reproductive System," "The Endocrinal Glands," "The Art of Intercourse," "Sex Desire and Frigidity," "How to Tell Children About Sex," "Contraception," and others. Many of the chapters use a scripture verse as sub-titles, which indicates the author's fine sensitivity to the dignity of the subject with which she is dealing.

The book is available to the medical profession and its allied branches and may be secured through The Methodist Publishing House.—**Russell L. Dicks.**

"Heretics" Appreciated

ENTHUSIASM: A CHAPTER IN THE HISTORY OF RELIGION (with special reference to the XVII and XVIII Centuries), by R. A. Knox. Oxford University Press, 591 pp., \$6.

From the isle of England comes this study by an eminent Roman Catholic scholar bearing on the rôle of "enthusiasm" in Christianity, particularly in the period from around 1650 to 1800. Monseigneur Knox had the position of Catholic chaplain at Oxford University for some thirteen years and is now an honorary fellow of Trinity College there. In 1936 he was domestic prelate to the Pope. He has written several books, including a modern translation of the New Testament, and the book here reviewed has the *imprimatur* of the Church.

To Protestant readers, especially ministers, the most valuable chapters are I, II, VII, VIII, and XVII-XXIII inclusive. However, if one is interested in the continuity or recurring appearances of certain elements of Christian thought through successive leaders and movements, the other chapters have a very real value. A valid criticism here would seem to be that

the author neglects at most points the influence of the social environment or contemporary events upon the religiousists involved.

In the opening chapter the general views and quests of "enthusiasts" are defined with rare insight. There follows an effort to debunk the prevailing idea of enthusiasts and perfectionists that the apostolic age was a golden one of purity and simplicity, and therefore to be recovered somehow in the present.

Several chapters are devoted to heretical and semi-heretical forms of enthusiasm in the ancient and medieval periods. The treatment is, on the whole, objective, at times sympathetic; but the Romanist touch is not missing in the frequent parenthetical interpolations and the occasional direct and indirect championing of Catholic unity. Of the irregular medieval sects most attention is given to the larger groups, such as the Waldenses and the Catharists, the fanatical extremes of the latter being given extended treatment. Usually the pros and cons of these heresies are presented, but the reader is left in no doubt as the author's views.

In the analysis of the influences eventuating in the Reformation, cer-

tain leaders are linked in their thinking with the earlier sectarians who operated outside the pale of orthodoxy. Luther is presented as deriving his first inspiration from the mystic individualists, later becoming a dogmatic institutionalist. Protestants will find the author's comments on some ordinarily glossed-over phases of the Protestant revolution wholesome reading.

The flourishing of small enthusiastic sects in mid-seventeenth century England is noted, with an exceptionally fair treatment of George Fox and the Quakers. The fundamental similarity of Quakerism to Continental movements, placing the "inner light" above dogma and Scriptures and institution, is cited.

Six chapters and parts of others are devoted to Jansenism and Quietism. The author considers these to be cogent developments, Quietism being a translation of Jansenistic theories into practice.

Four chapters are devoted to John Wesley and Methodism. Here the author is dealing with a movement that has become a major force in his contemporary world; he is accordingly on constant guard to maintain an even weighting of evidence on all sides of his subject. His "profile of John Wesley" is at most points a very fair picture. The heroic in the career of this incredible man is given full spread. The human eccentricities, particularly in his ideas and practices relating to medicine, diet, and personal habits, are perhaps overmagnified. Certainly a lengthy retelling of his vacillating attitude toward romance and marriage could be made a little less jarring to sensitive Methodist ears. Little is left to the imagination here.

The relating of Wesley to religious enthusiasm and "convulsionary" practices simmers down to the old case of disciples getting out of control of their master in attempting to follow the implications of his teachings to their logical conclusion. Methodists of the smaller branches particularly might well ponder the rather fresh observations of this Romanist scholar. Experience was Wesley's great emphasis, but he found the job of monitoring the religious experiences of his rapidly growing flock a prodigious one. There is no question that some of his early societies in the underprivileged areas behaved religiously much as the Pentecostals do today.

The author makes little inroad into the American religious scene, except as he follows English religious leaders and groups (such as the Shakers) to

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our shores, or takes note of American revivalists who have toured Britain.

The volume closes with a discussion of "the philosophy of enthusiasm," which traces Platonist thought, untempered by Aristotelian logic, on into Christian mysticism and enthusiasm. A plea is made for a proper balance, and he insists that "traditional Christianity is a balance . . . not merely of doctrines but of emphases."

One is struck throughout by the effective literary style of the writer whose sense of humor is exhibited in apt metaphors and well-chosen illustra-

tions. The author begins his book confessing that he had originally intended to present his "historical figure: Wesley himself included, . . . [as] kind of rogues' gallery," but in the research he came to appreciate the enthusiasts as real human beings whose views deserved objective explanation. The present reviewer believes he can measureably close to this goal, and the Protestant ministers and laymen will be highly stimulated by a careful reading of at least pertinent parts of the Romanist comment on the "irregulars."
—Merrill E. Gaddis.

A Treasury of Prayers

A BOOK OF PASTORAL PRAYERS
—With an Essay on the Pastoral Prayer, by Ernest Fremont Title.
Abingdon-Cokesbury Press, 106 pp., \$1.50.

For more than thirty years Ernest Fremont Title stood in the pulpit of the First Methodist Church of Evanston, Illinois, and preached an unequivocal gospel of Christ for the centuries. Not so well known as his sermons were his prayers, to which he assigned an importance equal to or beyond the sermonic discourses. To the preparation of these prayers he gave, therefore, quite as careful attention as to the fashioning of the sermons. Many of these prayers, largely of his own selection, have now been collected and published, with a foreword by his long-time theological neighbor at Garrett Biblical Institute, Georgia Harkness.

A fifth of the volume is devoted to a discussion of that difficult and important part of the service, the pastoral prayer. No minister, young or old, can read these thoughtful observations without being more informed in skill and equipped in spirit to assume the high responsibility of lifting a worshiping company to the Throne of Grace. Here is balanced assessment of liturgical and free prayers. And here is insistence on proper preparation. "It is difficult enough to compose between Sundays a prayer suitable for use in public worship. It is very nearly impossible to form such a prayer on the spur of

the moment." The pastoral prayer, "it is more than three hundred words is probably too long, unless it consists of a number of collects separated from one another by a congregational or choral amen." Technical, academic, archaic words are posted; and Anglo-Saxon, as against Greek and Latin derivatives, are preferred. Adjective should be used sparingly. "The native language of prayer is poetry. Only the language of poetry can adequately convey the reality of eternal God."

The prayers that follow—General, for Days of the Christian Year, for Various Occasions, for the Church of God and fashioned on the petitions of the Lord's Prayer—are, therefore, less particularized than, for instance, Walter Rauschenbusch's *Prayers of the Social Awakening* (1909), and less informal and unusual than Peter Marshall's on the national scene. They take their place more naturally in the company of W. E. Orchard's *The Temple*, and Joseph Fort Newton's *Altar Stairs*.

There are times when prayer may sympathetically walk in green pasture beyond the vocabulary of Scripture and when the condition of man calls for language relevant to current need and contemporary fact. Yet here is a treasury of language that could deliver many a congregation from the casual and commonplace, and should enable a worshiping fellowship, in the words of another, "to clamber up the knees of God and stroke the face of Heaven."
—Alfred W. Swan.

Prices of all books reviewed in THE PASTOR
are subject to change without notice.—Ed.

A Preacher on Preaching

POINTED TO PREACH, by Clovis G. Chappell. Abingdon-Cokesbury Press, 124 pp., \$1.50.

Clovis Chappell has had an effective, successful, and notable ministry, feared by his preaching. Possibly no man of Methodism in the last quarter of a century has written more sermons which have been heard and read as readily as those of his. Thus, when he comes from his pen a book on preaching it is not only a literary, but an ecclesiastical event!

Through the six chapters, "The Preacher's Call," "His Major Emphases," "The Sermon," "Preparing the Sermon," "Our Finest Hour," and "Keeping Fit," this preacher of preachers lifts up the major business of the minister of Christ as being the privilege of preaching the gospel of the Christ. Early he senses the tendency to magnify other aspects of the ministry, but the author rightly indicates that the church stands in dire need of preachers. And the theme of this book courses like a golden thread in terms of how to get ready to preach and how to deliver the sermon.

Why should a preacher's major be preaching? (1) Preaching is our job. What is the particular task to which God in His wisdom has called us." (2) "We do not preach to our congregation, nobody else will. Every minister should say as he prepares his sermon, 'This is the one chance that these needy people of mine have of hearing the gospel today is through me.'" (3) Because preaching is so important. "In the New Testament preaching and salvation are related to each other as cause and effect. . . ." The ministers of our generation need to read and reread this sentence by Clovis Chappell: "The most important event that takes place in your town or city on any day of the week occurs when the Minister proclaims the unsearchable riches of Christ."

The characteristics of effective sermons are lucidly discussed. The selection of theme, its relationship to biblical material, and its development are all described against the rich background of the author's own forty years of preaching in a large number of pulpits. There will be those who differ with his advice on memorization of the scripture lesson, but for him it has been worth while. Too many will find that it makes a severe drain on time which is needed for creative thinking.

The last chapter, to my way of thinking, is the most helpful in that it outlines the urgency of keeping vital religious experience. "Reaffirm our vow of dedication," "put first things first," "keep alive our compassions," and "maintain an enthusiastic spiritual glow" are some of his pithy and pointed reminders.

If a preacher will read it with the desire and prayer that he may become a more effective preacher of the Word he will be on the road on which Clovis Chappell has traveled so devotedly for his Master.—*Wilson O. Weldon.*

THE BIBLE FROM WITHIN, by A. C. Hebert. Oxford University Press, 192 pp., \$2.25.

An interpretation of the Old Testament as "the story of a continuous Purpose of God worked out in the history of Israel." The author seeks to give background materials which will serve to shift interest from the study about the Bible to a study of the Bible.

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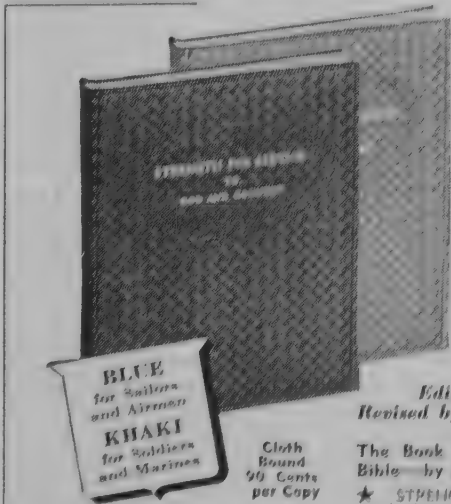
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Behind the Curtain in Eastern Europe--I

By D. F. FLEMING

In this article, which concludes the review of four recent books on Eastern Europe, Professor Fleming says: "During the next twenty-five years no action or proposal can be judged to be truly conservative unless it helps to prevent the big war."

LAST MONTH I reviewed four books about Eastern Europe: *Behind the Curtain*, by John Gunther (Harper & Bros., 1949, \$3.00); *The Curtain Isn't Iron*, by Joseph Harsch (Doubleday & Co., 1950, pp. 191, \$2.); *East of the Iron Curtain*, by Vernon Bartlett (Medill McBride Co., 1950, \$2.75) and *The State of Europe* (Alfred Knopf, 1949, \$3.75).

All of these authors are top-notch correspondents. The nearly simultaneous publication of their books, therefore, affords a rare opportunity to check and double check reports about what is going on in East Europe and to estimate what lies ahead. One of these observers might easily err, but if they agree it would be hazardous in the extreme to reject their evidence. Because of the very high probability that a third world war will destroy Western civilization, at least in Europe, we need to measure carefully the strength of "the enemy," as well as his weaknesses, before we have the war.

Are the communist regimes in East Europe so vicious that a war to liberate the peoples of that region is justified, and holy? Would we be liberating them, or attempting to turn back the clock of history? Is there no hope in peaceful evolution, or is war the only solution?

The points on which at least two of our authors, and usually more, agree are as follows:

1. *The Curtain isn't iron*. The whole idea is deceiving. Iron is solid, impermeable, but ideas do flow into and out of East Europe incessantly, from both East and West. In both directions trade is large and capable of great growth. It is a great misconception, says Gunther, to think of something solid and opaque. "Very deceptive," Bartlett writes. Harsch puts his protest in the title of his book.

Smith explains that a sharp dividing line between the two halves of Europe has existed as long as European history. Up to now the East half has never mattered, except as a colony for the West. The wealth and power and glory have always been in the West; the poverty, misrule, and exploitation in the East. It is West Europe which has created Western civilization and "given the world the dominant pattern of culture and institutions." East Europe, he thinks, is only now to have its day.

All of the books join in dissipating the idea that the Iron Curtain surrounds a vast prison, inside of which there is nothing except repression.

Does this mean that the four authors defend communism? By no means. To each of them, and to every single one of us who have enjoyed American civil liberties and been accustomed to the high standard of living which our system has provided, life in present-day East Europe would be a living death. Let us be clear about that. But it is equally imperative to bear in mind that in this imperfect, ever-changing world most things are relative. What is now occurring in East Europe has to be measured more by the past life of that region than by our fortunate life here. In Hungary, Smith

found that the tone of life had changed. The peasant has "lost his demeanor of chronic servility."

To anyone who has ever had a glimpse of the immemorial subjection of the Hungarian peasant, that phrase speaks volumes. It says that if the Hungarian peasant can learn to regard himself as a man he will certainly demand large additions to his new-found rights.

Most of these books unite in combatting the idea that a single despotism molds the entire region into a drab area of uniform conditions. They report the strenuous objection of the leaders and people to the term "satellite," and they offer a great mass of evidence of different conditions and developments. Some methods are the same everywhere, but the results vary. Bartlett writes: "The main object of this book is to urge that we should not lump all of the 'satellite' states together and condemn them as equally hostile to our way of life." Harsch says that "the pattern is not uniform or consistent, nor do I think that the end result is going to be Moscow's plans any more than it will fit our own past judgments."

2. *Social reform was imperative and long overdue*. There was "a fierce and sullen resentment by the great mass of the people at the way they were formerly milked and exploited by a selfish, greedy, and medieval feudalism" (Gunther). Czechoslovakia must, of course, be excepted from all such strictures. At the other end of the spectrum was Rumania "so corrupt that it is a synonym for corrupt government" (Harsch). The social crime of her rulers in the interwar years was greater not because they were worse rulers but because Rumania wallows in natural wealth, virtually all of which went into "a very few pockets" in Bucharest (Smith). With the richest soil on earth, three quarters of the peasant "lived in inordinate rural squalor," producing less wheat per acre than any other Balkan country and less than a third as much as in Denmark.

"In Eastern Europe we are getting rid of a tragic peasant overpopulation, of an effete aristocracy and of a corrupt and selfish middle class at the expense of thousands of lives and what little individual liberty the people have ever known" (Bartlett).

3. *Reconstruction is amazing*. "But Warsaw! It bounces, hums and buzzes." Its people are "alive, tenacious, almost gay in the midst of tragedy and going places—if history will let them" (Gunther). "The most spectacular job of reconstruction to be seen anywhere in Europe," and performed with hand tools (Harsch). In Bulgaria a "fever of reconstruction" with thousands of bright new brick cottages for the villages (Bartlett). In Hungary Budapest was almost badly destroyed as Warsaw, and its resurrection has been almost equally spectacular. Harsch found every one in Budapest, of whatever political coloration, paying tribute to the energy of the communists in rebuilding the bridges over the Danube and restoring the city. There is nothing commun-

out such energy and efficiency in government, but it is nevertheless making friends.

4. New industrialization is rapid. Aside from rebuilding structures destroyed during the war, new industries are being constructed throughout the area to soak up a large part of the tragic overpopulation in the peasant areas and to raise the standard of living in each country.

The heavy industries of Czechoslovakia and Poland are being expanded and co-ordinated with a view to the creation of a new Eastern Ruhr, capable of expanding the light industries of the entire region. While some former great powers in Western Europe sink lower, Smith feels that Poland is rising perceptibly toward the great power class. Its ports already handle one-half of all of the trade in the Baltic Sea.

Whether in the long run the workers will be willing to stand the forced pace of piecework pay and Stakhanovite norms, is one of the biggest question marks in the future. Gunther, who visited a great factory in Hungary, found a forty-eight hour work week, twenty-five days vacation at full pay, seven religious holidays, and such a multiplicity of visible social services, that he concluded the regime was nearly working for the people.

5. Collectivization of the land is gaining. The division of the large landed estates has been one of the most popular of the communist reforms. In every country in the area, including Eastern Germany, the estates have been divided, the greatest of them without compensation, the smaller ones with some fraction left to the owner, if he is not a collaborator. In Hungary, those with less than 1,400 acres were allowed to keep one-tenth, or one-fifth, if the family could farm it. In Hungary 980 people owned one-third of the arable land, and 1 per cent of the people owned half of the soil. Count Esterházy had 270,000 acres, plus 170,000 more in Austria and Bavaria, and he governed his holdings as a state within a state. The church held 1,200,000 acres.

Four million Hungarians were either entirely landless, or nearly so as to be helpless serfs. The Hungarian magnates ran the government by means of the open ballot, and the poorest people bore most of the taxes. In Poland the landlords kept the roads bad, to promote the isolation and ignorance of the peasants.

Now, almost every farmer has a few acres of land and the next question is: Will he be forced to put it into a collective farm, brutally and bloodily as in the Soviet Union? We assume the affirmative answer. In Yugoslavia, Harsch found a new red brick community center going up in every village, to serve as the focus of a collective farm, of which there were already 1,100. He had his doubts about the voluntary nature of these farms. Bartlett found the mass of Yugoslav peasants slightly better off due to a deluge of advice, a good deal of fertilizer, and considerable machinery supplied by the government.

In Bulgaria Bartlett visited a collective farm in which there could be "no possible doubt about the pride" its members took in it. One of its oldest members who worked seven hours a day and had a sense of ownership over every activity of a large farm, had no desire to go back. Bulgarian peasants would have to be converted by example, but this would not be difficult, from the Baltic to the Aegean, Bartlett concluded, if industrialization can be pushed. This is because it takes away the surplus of peasants living in squalor and provides incentives in new machinery and consumers' goods, channelled preferentially through the long established co-operatives and the new collective farms.

6. Internal divisions are being healed. In Yugoslavia the co-ops and the collective farms are being used to draw to-

gether the racial elements which had traditionally lived apart in cold hostility on opposite sides of the village street. Federalism, with a large degree of local autonomy, has replaced the oppressive centralism of the pre-war period. The major Serbo-Croat quarrel is greatly ameliorated.

Throughout the region the governments are striving to give cultural autonomy and to subordinate racial strife in common undertakings. This is a far cry from the Nazi policy of slaughtering entire races and deliberately setting peoples against each other. In Yugoslavia alone this policy resulted in the fratricidal death of 1,000,000 Serbs and Croats during the war period.

7. Religious freedom is general. Gunther found the churches open—and crowded—everywhere, though he did not find the people excited by a nodding stone virgin, as in Italy.

Both Smith and Bartlett evaluate the imprisonment of Cardinal Mindszenty in Hungary as due to his implacable resistance to land reform and to the creation of public schools. The Catholic schools were in very bad shape. The government promised to retain the Catholic teachers and continue compulsory religious education (which it has done), but Mindszenty refused even to negotiate, contrary to the desire of many other priests and prelates. Smith concludes that the issue of religious freedom never arose, adding that all of Hungarian history had revealed the church "as an upper-dog battling for its privileges."

Bartlett says that it "cannot be too often emphasized that Communism has won followers in Eastern Europe and threatens to replace Christianity as a religion, because Christianity has lost too much of its religious fervor and simplicity." He believes that the struggle will go on to the bitter end and that the church will lose unless it becomes a national church.

Considerably short of severing itself from the papacy, the Czech Catholic Church has come to terms with the new communist government and accepted its subsidies, rather than cut itself off from the mass of the people by losing control of the church buildings. In Poland a similar process of accommodation seems to be under way. The Polish Church is not at present a center of resistance. Its record is too reactionary. "It was too often the enemy of even moderate political and social reform," says Bartlett.

In Yugoslavia the government is restraining the Catholic Church as a vehicle for separatism in Croatia, and the Orthodox Church as a former agent of Serb domination.

There cannot be any doubt that all of the communist governments oppose all churches as centers of political and economic power. In this sense the church is plainly doomed throughout East Europe, unless the United States wages a great war to liberate this area from communism within a very few years. What remains to be demonstrated is whether the church can survive as a purely religious organization. The evidence in these books indicates that, as such, it could continue indefinitely.

8. The social revolution cannot be undone. This is the clearest lesson of these significant volumes. The peasants and the workers form the great majority of the people in Eastern Europe. The standard of living of both has been raised and there is every prospect of steady improvement. Only the Czechs ever had a real glimpse of civil liberties. The others are experiencing other freedoms which increase their human dignity, apart from the dispossessed upper and middle classes, which are small in number. The Czech people are deeply grieving the loss of their political liberty, without wanting to reverse the leftward tide, but the other peoples are intent upon the expanding life around them.

"Even if the whole Soviet regime should crash, something of what these border regimes represent will remain," says

Gunther. "The permanent transforming force of the contemporary revolution can no more be ignored than that of the industrial revolution a century ago. Nobody in this part of the world is ever going to see 1939 again."

Smith's verdict is that four years after the disorganization and destruction of history's worst war there is "not a particle of doubt" that the standards of the poor peasants and workers in Eastern Europe are higher than they were before the war. Harsch feels that the new regimes have restored a kind of feudalism, meaning a feeling of economic security. Changing a job without authorization brings heavy penalty; and masses of men can be sent from one place to another, as some government plan requires, but he warns that Eastern Europe is not "seething with potential revolt against its new usurpers."

Our authors remind us often also of the bestial conduct which most of these people suffered at the hands of the Germans, along with incalculable property destruction. The Germans executed 165,000 people in Czechoslovakia alone, and slaughtered 8,000,000 in Poland. By comparison, the hand of the new Red regimes, all of which contain some noncommunist ministers, seems light enough, especially in countries which have been accustomed to police tyranny for hundreds of years.

When comparisons are made we cannot take comfort either from the common observation that "at least Greece and Spain are no worse than the Russian satellites." Actually there is a "a canyon-sized difference," says Smith. The Eastern dictatorships are squarely facing their domestic economic problems, while stagnation and decay rule in Spain, and obstinate resistance to any progress in Greece.

9. Nationalism is still a great force. Our authors are deeply impressed by the power and cohesion of Polish nationalism. Bartlett, witnessing the rebuilding of a great eighteenth-century palace in Warsaw, an exact reproduction to the last detail, exclaimed "I have never at any other time or in any other country come across so impressive a manifestation of the national spirit." The whole operation was largely uneconomic, but literally no one in Warsaw raised the slightest question about doing it.

The evidence in these books that Yugoslav communism is indigenous, home grown, is being supplemented daily. Tito's split with the Cominform has dramatized this to the world, and led to purges of high communist leaders all up and down East Europe. These tough and indestructible peoples may accept communism as a way of life, but the chances are that they will insist upon their own brand and their own evolution. In this probability lies the West's greatest hope. It is beyond its power to suppress the social revolution, or to get rid of the police state.

In this direction "protests are worse than useless." Instead, from a strictly cold war standpoint, we "might show some understanding of the difficulties facing the communist leaders" in each country. National communist states, independent of Moscow, or even increasingly able to assert some independence, are infinitely less dangerous to our security than one monolithic, world-communist empire. If the Cold War could once be abated, also, Moscow would not feel it so necessary to enforce conformity, and deviations among the communist states might be expected to develop more rapidly.

The four experts vary in assessing the degree of Soviet exploitation. There is no doubt that Hungary and Rumania, each of which had sent hundreds of thousands of troops deep into Russia, were heavily drained in the first two years after the war, both by the occupying armies and by rigged repara-

tions. When Russia had recovered from her worst wounds these pressures were greatly lightened.

The famous fifty-fifty joint stock companies have enabled the Russians to control about 10 per cent of Hungary's industrial wealth, about as much as Switzerland did before war. In Rumania the Russian "take" is much larger, apparently not as large as that of Western Europe before the war. In Yugoslavia the West owned 98 per cent of rich copper and lead mines and the foreign control of other resources was not much less. The West controlled 75 per cent of the nation's banking capital. Exploitation was crude and thorough.

Smith's conclusion is that the Soviet imperialism is more ideological and political than it is economic. If he is wrong then every people in East Europe will resent the Soviet's connection more and more. One of the main causes of the Tito-Moscow break was Yugoslav resistance to unfavorable economic deals. Having gotten rid of one set of exploiters, it did not mean to submit to another. Moscow can hardly campaign the world over against Western imperialism and become a successful and accepted exploiter herself.

10. All of the East Europeans fear war. Gunther found that none of them were equipped for war or wanted it. He believed that the Russians did not want war either. "Their phobias are almost maniacal; absolutely nothing counts except defense. Do not forget what the Germans did to them." Gunther is sure that "if Russia and the United States fight, it will be the greatest *reductio ad absurdum* in history." It "will mean that Hitler, even in death, will have won the war." This is the last sentence in his book.

Harsch believes that the high tide of Russian influence in Eastern Europe is already passed and that it is receding. He is convinced that a war to liberate Eastern Europe would be "blind, stupid, self-defeating folly. It would be a cure worse than the disease; more likely to kill the patient than to heal him." Bartlett found a universal belief "that the Russians wanted above all, to avoid another war." Nobody wanted war. They were far too busy, and would not be rebuilding their devastated cities if they thought they would soon be bombed again.*

All of the Eastern leaders were convinced that the North Atlantic Pact threatened them with war. If we had another depression in the United States they would be at once, according to their doctrine, keenly afraid of an American preventive war. Smith is deeply aware of the danger that either side may start a forestalling war and he begs that we "apply every means of pressure to confound the backers both of the Communist Century and the American Century."

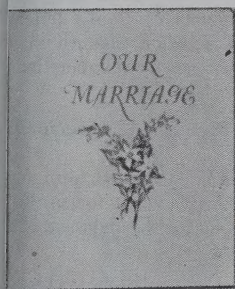
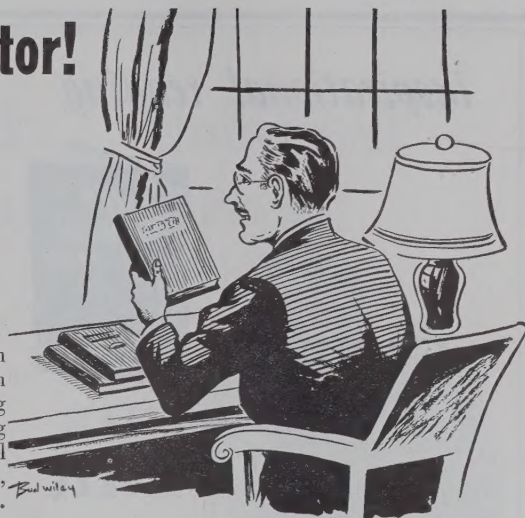
Before the Korean war many powerful people in this country believed that our atomic bombers had the power to destroy communism in East Europe and the Soviet Union and many wanted to do it. Surely it should be evident that another great epidemic of city killing would create more communism in the world, not less. Out of the chaos and disorganization of the First World War we got communism in Russia. Out of the greater devastations and dislocations of World War II we got it in Eastern Europe and nearly all of Asia. No lesson of history could be plainer.

During the next twenty-five years no action or proposal could be judged to be truly conservative unless it helps to prevent the big war.

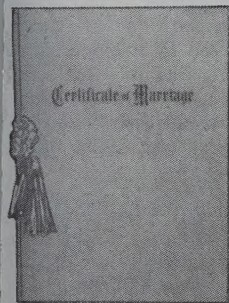
* This attitude has undoubtedly been somewhat modified since these books were published. In the mounting spiral of the Cold War a year is a long time. Among other factors, the pressures from Moscow for the liquidation of Tito, and the deadly fear in Poland and Czechoslovakia of the rearmament of Germany by the West, have probably diverted large amount of energy from reconstruction to militarization.

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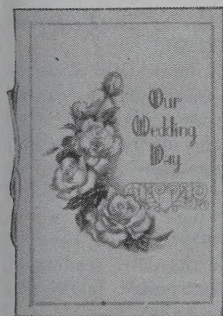
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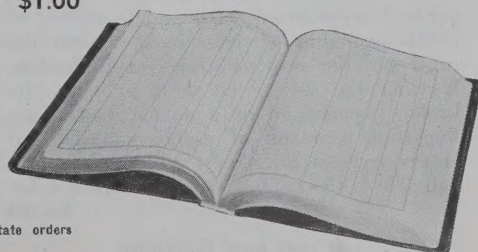
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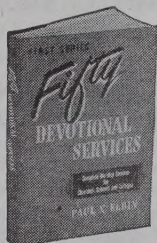
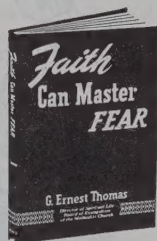
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FIRE UPON THE EARTH, by *Norman F. Langford*. Westminster Press, 207 pp., \$2.

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